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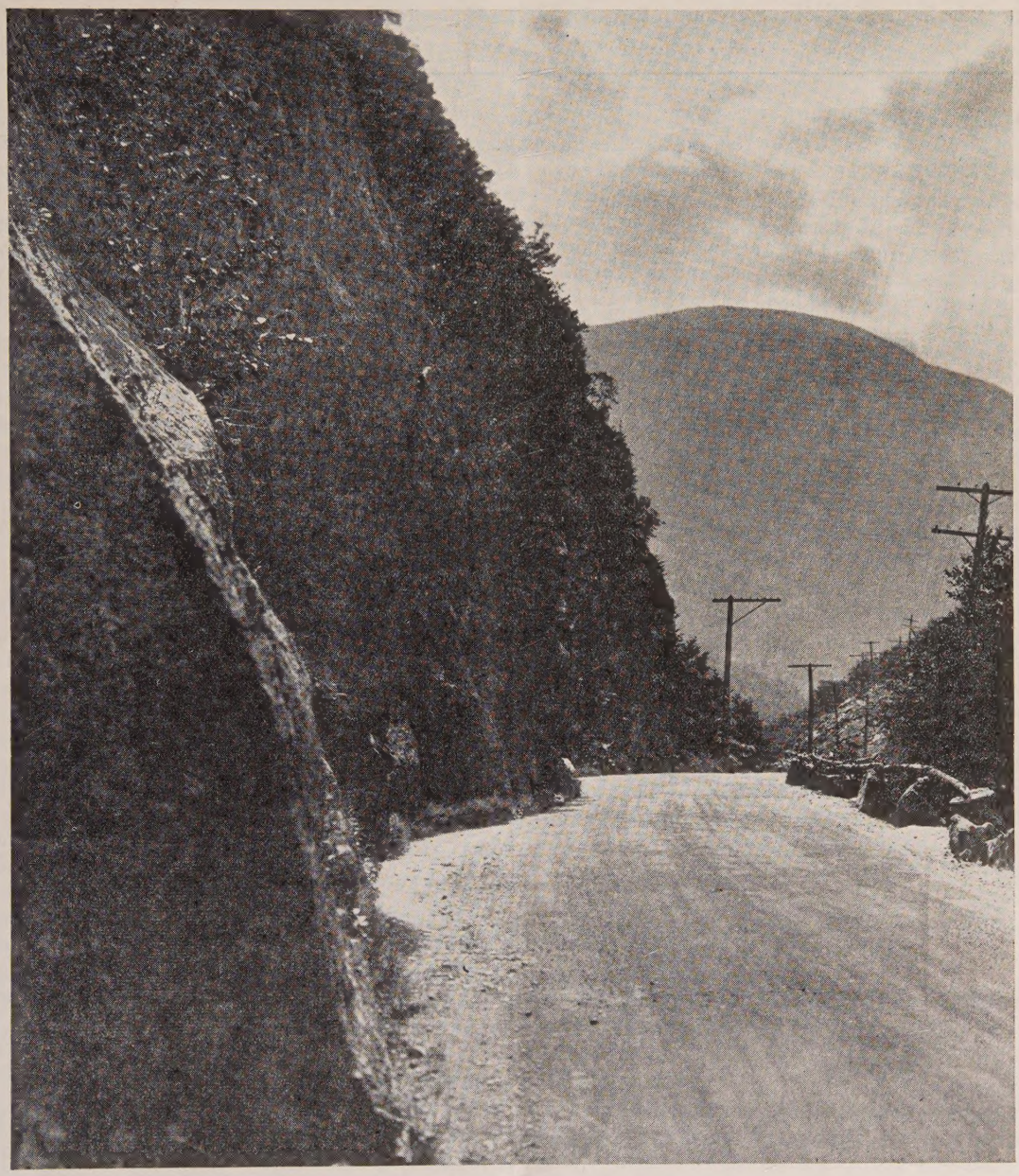

July 19, 1950

FROM COVER TO COVER

LIGHT FROM A YOUTHFUL THEOLOGIAN. Dean Albert C. Knudson's latest book is reviewed by Dr. Edgar Sheffield Brightman, Borden Parker Bowne Professor of Philosophy at Boston University. Dr. Knudson is dean-emeritus of Boston University School of Theology. ..... Page 3

The Rev. J. D. Townsend, pastor of the North Cohasset (Mass.) Methodist Church, presents SOME REFLECTIONS ON PROTESTANT ART. ..... Page 4

I, IF I BE LIFTED UP, by Dr. Maeanna Cheserton-Mangle of the Religious Press Committee, New York City. ..... Page 9

Edward W. Mills, a student at Boston University School of Theology and former president of the Methodist Youth Council, introduces a London city missionary in MR. BUTTERWORTH COMES TO AMERICA. ..... Page 10

DISASTER TO MISSIONS IN KOREA is discussed by Dr. Thoburn T. Brumbaugh, associate secretary of the Board of Missions and Church Extension of The Methodist Church. ..... Page 11

READERS WRITE

Spanks The Bishops

I think everybody ought to thank Professor Edgar S. Brightman for his masterful address to the bishops (Z.H., June 14th). I am glad he could no longer restrain his spirit after getting the statement of the "Bishops' Resolutions." His letter is a mighty protest against the bishops' *irresolution*.

Surely, weakness and irresolution are the only way to characterize such an action. One is often constrained to wish that our church leaders would take their cue, not from politicians or industrialists, but from the Eternal God. Who can recall the bishops' resolution in the spring of 1920 without a feeling of sickness in the pit of the stomach? It was a strong endorsement of the League of Nations. Then most of the bishops took cover before the summer was over because of political or "divers" reasons.

It is a matter to make one laugh when letters are sent out (as they were in one section of our country) forbidding people to attend any meetings to discuss relative questions of the "Bishops' Resolutions" or in any way raise questions about "our leaders." I always thought that all people should remember that they must give an account of their stewardship.

(Rev.) B. F. Crawford,
Harpster, Ohio.

Sunday Evening Testimony

"Sunday Night Can Belong to the Church" was long ago proved. All day Sunday was the Lord's, I understood; that meant 24 hours of each and every Sunday through the year, on vacation as well as at home. (See Z.H. of June 28th.)

The five year limit for the Rev. Thomas Tyrie was soon to expire. Garden Street Church, Lawrence, Mass., had several youths, who, for some reason, the pastor had been unable to win for membership. As a final effort, he announced a series of evangelistic Sunday evening services. Toward the close of one service, the congregation rose to sing a hymn; one might expect to be followed by the benediction. But, instead, a woman touched my shoulder and asked me, "William, isn't it time you made the decision?" I replied, "Yes'm." "Will you go forward?" "Yes'm," and I knelt at the altar, unadorned by cross or candles. There were other youths too "who would see Jesus."

Nothing happened to me, and I was a little disappointed. Three Sunday evenings I made known my desire, but nothing happened. Mother presented me with a Bible which I read, beginning in the New Testament. Reading John's Gospel someone seemed near, talking to me. "Do you believe this?" I replied, "Yes." This was repeated until I recognized my Saviour's voice — "If you believe this, you are a saved boy." "Lord, I believe," I joyfully responded. The Witness came at once that I had become a child of God.

The next move for me was to be baptized and unite with the church. Those Sunday evening services others can remember as giving us the opportunity publicly to declare our inner desire. Is youth so different today?

William A. Rich,
Lawrence, Mass.

Value Of Church Press

Edgar N. Jackson's article, "The War for Your Mind," which you carried in the July 5th issue of Z.H. is most timely and stimulating.

I wish I knew a way to get it read by every member of my church. The fact is, it illustrates the value of the church press in our hurly burly world of confusing voices. At a time when "interests" are bidding for the mind it is thrilling to read this man's wise and apt call for the freedom of the mind.

(Rev.) Jesse L. Murrell,
Covington, Ky.

"Honor The Local Boy"

Your editorial in the issue of July entitled "Honor the Local Boy" was third incentive that has within a period few weeks prompted an idea in my that I am bold enough to suggest some consideration. The first incentive the ordination in a Lutheran church in city of a young man of that church to Lutheran ministry. It was not only a ch occasion, but merited considerable comm ity attention.

Then the father of a boy in my church who will in a few years be orda in the Methodist ministry remarked to that he wished his son could be orda in his own church instead of at the sea the annual conference. (That father incidentally, a member of the General C ference of 1948.)

And now your editorial and the acc panying news item tells of one church's or to a son of its fellowship who was dained. The idea prompted by these t incentives is the introduction into the cedures of our denomination of the prac of having the ordination service for eld orders in the home church of the candid when he shall so request it. It ought to worth the time of any bishop to make necessary travel for such a worthy ca And I am sure that it would increase significance of the vocational guidance sponsibility of the local church in a day w the emphasis is moving in that direction.

(Rev.) Ralph Taylor Alton
Appleton, W

Approves Review

I was extremely interested in J. F. Olso review of "The Son of God Among the S of Men" (Z.H., July 5th). I have not r the book but if what Mr. Olson says of i true, then by all means we should read If the author has his conclusions before investigation, then I would say it is a w of Holy Spirit inspiration. For that is way the Holy Spirit teaches. The H Spirit gives one a statement of fact from Father. Then it is up to one's own kno edge and ability to prove the statement make it more readily acceptable. Truly are co-workers with God, albeit there a lot of glorious facts waiting for us in Father's Kingdom. Nevertheless who believe some of them, if they come from other? No one. Some glorious facts h to come *directly* from the Holy Spirit to believed.

Luella L. Detwile
Longmeadow, M

Our Cover Picture

Crawford Notch, New Hampshire, one of the many beauty spots in scenic New England.

Light From A Youthful Theologian

EDGAR SHEFFIELD BRIGHTMAN

LBERT C. KNUDSON, dean emeritus of Boston Jniversity School of Theology, has discovered the ought fountain of perpetual youth — it is Christian and personalistic philosophy. His latest book* sets his faith with the vigor and incisiveness of youth, ned with the sound scholarly judgment of maturity. e author has not fallen prey to a youthful tendency low the latest fashions. He does not idolize Kierke-, Barth, or Niebuhr. He tests them as he tests e, Wesley and Scripture itself — by "inherent spirit- and rationality, . . . the human mind, quickened by livine Spirit." He is a modern, liberal Protestant. chapter is freshly thought through, every sentence ve. This book is a good one to put into the hands igh school students, bishops, rural pastors, church l leaders, Christians, Hindus, or communists. It is ll who are not asleep, and it might miraculously en some sleepers.

is true that the youthful author uses some technical s from theology and philosophy. Anyone who is hor- l by them will do well to take courage. It is laugh- that a world which can name with technical accuracy part of an automobile or an airplane, every new , and every atom in a bomb, should flee in terror from precise words that name diseases, cures, and means nsportation in the spiritual life! The Methodist fathers the Pilgrim fathers were more hardy than we. Today y child knows a carburetor from a battery, while few ts know what is meant by the personality of God or by Christian love.

ean Knudson starts by shedding light on the rational fication of Christian faith. It takes courage in our of violence, emotion, and struggle for power, to retain idence in reason. Dean Knudson has that courage. shows the reasonableness of "the two most funda- tal doctrines of the Christian faith," namely, the per- ality of God and the freedom of man. With power- lucidity he points out the suicidal danger in current dencies to treat faith as something irrational. If faith he gift of a reasonable God, faith must be reasonable! ny readers will be interested in Knudson's treatment he "modified irrationalism of Nels Ferré."

n explaining divine personality, the dean shows that ther a body nor human limitation is essential to per- ality. A person is a self-conscious being who thinks, ls, wills, needs fellowship, and (above all) is free. God uch a person.

HE BOOK surprisingly shows Barth and Knudson in harmony on one point,—the Trinity. Both regard d the Father, the Son, and the Holy Spirit, as "three des of being in God" (to quote Barth) rather than as ee persons in the modern sense. Technically, this is modified modalism, as opposed to tritheism. This view underlies the illuminating chapter on Christ.

Knudson's treatment of the evils of life is honest, helpful and moderate, if not fully satisfying to the reviewer. Rejecting the older view that suffering is chiefly a punishment for sin, he rightly prefers the New Testament idea that suffering is one of God's ways of educating man. Rightly, also, he stresses goodness rather than happiness as the true aim of life. But he grants that he finds no explanation of "the apparently irrational evils of life." He advises us to seek victory over evils rather than to puzzle out an explanation of where they come from. He confesses humble ignorance and avows his faith nevertheless.

This is a stirring practical attitude, combining aggressive action with true humility. Yet it is dubious, if only because the evils which it refuses to explain are precisely the chief grounds which most atheists rely on for their disbelief in God. In fact, Dean Knudson's view, although it has many theologians on its side, also has at one point the support of humanists, naturalists and atheists, who agree that we should seek goodness, even though we cannot understand the origin of evil. Of course, any sensible person will grant that the human mind cannot explain everything. But that is no reason for not doing our best!

IT SEEMS TO the reviewer that Dean Knudson has not given enough attention to the possibility that both Calvary and Easter are eternal in God — that God eternally suffers and eternally rises above suffering into life. On this view, God's suffering is not created or willed by God; it is an uncreated part of his eternal personality, which his will eternally controls for good. This does not mean, as Dr. Knudson thinks, that "much of the world's natural evil does not and cannot serve a good purpose." It means only that suffering has no intrinsic value (except for sadists and masochists!) and, although it can be controlled, is not an ideal means of educating man. Hence, an infinite God of love could not have created natural evils; but a God of infinite love but limited in power could suffer such evils and control them. To call such a view "dualistic" as Dean Knudson does, is to fail to take seriously the unity of personality — for every personality unites a great variety of experience in one whole. There is no dualism in saying that the same person wills, thinks, and suffers.

The divine and human factors in Christian experience are very helpfully treated, as against humanism which denies the divine factor and a neo-orthodoxy which annuls the human factor. Christian experience is "a more thorough moralizing and spiritualizing of life." Early in the book a single meaty paragraph is devoted to prayer.

The book closes with a survey of Christian ethics. As the leading authority in that field, Dean Knudson is able to set forth tersely the essential issues.

Dean Knudson's book, with its stirring climax, is timely, logical, and prophetic. It is one more step in the long climb toward Christian understanding and world peace.

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* "Basic Issues in Christian Thought" by Albert C. nudson. Abingdon-Cokesbury Press, New York. Price, 75.

Some Reflections On Protestant Art

J. D. TOWNSEND

Several months ago there came to my desk a brochure advertising one of the official publications of The Methodist Church. It was prettily printed in yellow and pale blue and bore on its cover the reproduction of a painting by Howard Chandler Christy entitled "The Great Commission." Put away in a drawer with unanswered letters, the folder kept turning up during the following weeks and imposing itself upon my attention. I did not, however, give it more than a cursory glance until the next issue of the aforementioned magazine brought a splendid full-page reproduction of the same painting. Then I sat down with the picture and gave it a careful examination.

It was done in pastel colors — rose, azure, lavender, gray, and moss-green, calculated to make an agreeable impression on the eye of the beholder. The subject was a truly noble one: the Master standing with uplifted pierced hands in the midst of His adoring disciples, evidently giving them the final injunction, "Go ye into all the world." But the effect produced by the chaotic jumble of virile bearded countenances and flying pastel draperies was little short of nauseating. Contrary to the accepted belief that religious art should reflect an immutable serenity, this picture gave the enervating impression of tension, of strain, of violent movement. One blond head along with a pair of clasped hands rose miraculously out of a swirling mass of ectoplasm. Another, likewise blond, was leaving its blue cloak and jumping right across the Master's chest. Judging by the flying garments, out-stretched necks and groping hands in the composition, some one outside the observer's range of vision had just cried, "Fire!" "Murder!" or "Stop Thief!"

The faces of the twelve were so realistic as to have been mere tinted photographs. Two male models, one dark and rugged, the other fair and ascetic, had evidently sat for them all. The face of Jesus, a composite portrait of the two, was endowed with candid characterlessness, plus a golden beard and flying locks. In short, Mr. Christy had transferred all his saccharine power from the countenances of young ladies to the sacred persons of the Thirteen. The result was meaningless, weak, incongruous, yet there had been thousands, possibly, to gasp in wonder at the work.

Here let us say that painting the face of Christ will always be a delicate and hazardous business, perhaps the one task which no painter or sculptor should ever set for himself, even though he virtually live on his knees. Any such representation should be looked upon, to say the least, as the rankest impertinence. Yet each new year produces its heads of the Master, — as a baby, a boy, a man. Each year sees a fresh crop of these idealized likenesses blossom out on the inner surfaces of our place worship, on church school walls, in the windows, over the altar. The most popular of these, I recall, s Jesus as a very beautiful young man, and have been ecuted with affectionate attention to the purely r characteristics of the face. What grounds, we won have the artists for making Jesus so handsome? H they not noticed that the world's saints are not gener remarkable for their physical beauty? On the contr a saintly man or woman is often enough downright u The face of a healthy young garbage-collector may re more winsome serenity than that of a devoted priest know a consummate rake who has the face of a Gr god, while the most truly saintly man it has been honor to encounter — saintly in his peacefulness, k liness, altruism, humility — has a bald head, small, eyes, a bulbous nose, a thick-lipped mouth, and a sq graceless body.

The artists of earlier days w wiser than our modern ones. Re zing their purely human limitati they made the faces of God and angels mere blurs in their pictu confining themselves to creating atmosphere of glory and holin through color and proportion. the most Christlike of Christs, p sibly, is the triumphant scarlet-rob King at the top of one of the char windows in Chartres cathedral; a no picture is more sincerely religio more deeply moving than Re brandt's "Supper at Emmaus" which the face of the Master is li more than suggested.

The present-day preference such works as Mr. Christy's "The Great Commission" highly significant. Were this an isolated example it co be dismissed as a more or less interesting curiosity. I it is only one of an infinite number of pictorial represen tions. The illustrations of Protestantism's books, lesso papers, magazines and wall-charts, all follow the sa tradition — a tradition distinguished by sheet-draped V gins and angels, saints in turkish-towel turbans and ba robes, and Christs with blue eyes and athletes' necks. T photographic prettiness which finds its fullest expressi in the Christy painting is what the Protestant church, not the entire Christian church, seems to be clamori for. Is it not a fact that the church sponsors and produc a type of art which could find no place in any self-s specting museum or gallery? Only commercial art, p sibly, as exemplified in bill-board advertising, maintai so low a level.

Present-day Protestant art is acknowledgly *imitati* There, I think, is the source of the trouble. Seeming lack that within itself which would fire creative geni our church is living on the glories of other ages, like a tir

"There is nothing so vital or essential to religious faith as truth. Faith, like knowledge, has an objective reference. If this reference is false, knowledge ceases to be knowledge, and faith ceases to be true faith."

* * * *

"Basic Issues in Christian Thought," by Albert C. Knudson, Abingdon-Cokesbury, Nashville, Tennessee

who continues to serve to hungry mouths the stale ers of yesterday's feast. And if we must imitate, should we aggravate the situation by imitating the instead of the best? In the realm of the graphic particularly, why should we willingly pass over the creative periods — the Middle Ages, the Renais-, the early seventeenth century and the early twenti- — and adopt as our heart's beloved the decadent eenth century? If we feel impelled to copy, why not as our masters: Giotto, Durer, Michelangelo, Rem-lt, Picasso, rather than Burne-Jones, Jean-Paul Laur-John Sargent, Edwin Abby, and the host of pretti-trouping in their train?

itation is, of course, a pathetic business at its best. y *living* social or religious movement will find its channel of artistic expression. Every passion, every ing belief will create a form through which it may e itself visible or audible. A man is forced to be con-ed for the well-being of his faith when he realizes that without a truly creative art. Unfortunately, no age call back to life an ecstasy in which it has not shared, ever slavishly it may imitate outward form. When worship our God today we pass through portals flanked mitation Gothic saints, sit down in naves spanned by nic vaulting, lend ears to imitation eighteenth-century ems, sing hymns with Handelian harmony, and stare re-Raphaelite altar paintings. All these are echoes of tribulations and triumphs of generations long since l: in no sense are they truly ours. Twentieth-century nce and industry have their art; twentieth-century sure has its art. Religion alone (in the midst of a table artistic renaissance) remains inarticulate. Does not cause a man to pause and reflect?

Why should we, for instance, feel that Gothic architec- is pre-eminently adapted to Christian worship? It nowhere written that our faith should adhere to any ticular tradition, no matter how venerable or how ex-ent. On the contrary, in those periods when the church s fired by an uncontainable inner life, it enthusiastically ttered its own old form and created new ones. The zantine dome, the Gothic arch, the storied window, and yphonic music were innovations in their day, and they re the creatures of the church.

BELIEVE it can be argued that a religion is in a critical state when it can find no fresh means of express- its unchanging truths. Is not Protestantism in such a e to-day? The great contemporary artists are no longer vants of the church. Our twentieth-century creators Picasso in painting, Frank Lloyd Wright in architec-e, Stravinsky in music — are peddling their wares else-ere. Whether they have not been inspired to serve the rch, or the church has not sought them out, it would hard to determine. At bottom, the result is the same: *temporary Occidental art is completely divorced from gion.*

Any one who fails to grasp this truth should try to agine himself worshiping in a temple of purely con-porary design, confronted with altar paintings by a n Gogh, and singing hymns set to music by an Aaron peland. The very idea would seem preposterous, al-most blasphemous. Yet it should not be so. How en-couraging a sign it would be, if some musician had come forward in the first half of the twentieth century to sing the praises of the true God as eloquently as Stravinsky in the hoof-beating "Rites of Spring" has sung the praises of his black pagan god! In all realms the church should be the surest source of inspiration; and we cannot avoid asking certain questions about our faith when we realize that the great contemporary artists are willingly passing it by.

The Perfection Of The Hive

RALPH TYLER FLEWELLING

A Parable for Politicians

¶ For social organization, nothing human is comparable with the perfection of the hive.

¶ Here is totalitarianism at its highest. The silent building of the community proceeds without cessation or friction — a perfect economy without strikes or lockouts.

¶ The hexagonal cell of the bee is the high-water mark of thrift and strength — the engineering as perfect when the swarm hangs from a bush as when it occupies the most "palatial" hive.

¶ Each individual is a specialist with a limited task.

¶ The honey gatherer, a connoisseur of scent and taste, collects but does not appreciably consume, dying of hard labor in a few weeks.

¶ The cell-builder is a carpenter only, and knows nothing else.

¶ The queen is an egg machine which the feeders stuff with just the kinds and amounts of food to produce eggs.

¶ The males have a single function, to raise from among them a strongest and speediest companion for the nuptial flight. Then they are dismembered, killed with the ruthlessness of a concentration camp.

¶ How much of modern life is already totalitarian — hostile to art, enemy of change, foe to liberal education, hateful toward heresy (that is, other men's orthodoxy), death to the free spirit of man?

¶ Contemporary totalitarianisms, political, social, academic, or religious, might well take instruction from the bee.

¶ Here is no peril of change for, but for interference of man, the hive is exactly as it was at the dawn of history. Heresy is impossible; new ideas are taboo.

¶ No bee entertains an individual opinion or refuses a task without summary destruction. Any dissident is treated as a traitor.

¶ From the totalitarian standpoint, here is *everything*.

¶ Yes, everything except PROGRESS, FREEDOM, and SOULS!

— From "The Lantern of Diogenes," reprinted from *The Personalist.*

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Those Protestant Curbs

Last week at the Toronto meetings of the World Council of Churches, it was reported to the Central Committee that in countries dominated by the Moslems and the Roman Catholics, serious violations of religious freedom were practiced. Roman Catholics will immediately counter this attack — if they follow their time-honored custom—by saying that in Sweden and Switzerland, Roman Catholics are denied religious freedom. (Apparently Roman Catholic reasoning is that if the Protestants are guilty of the same sin, then it is quite all right for the Roman Catholic countries to follow the same practice.) We do not follow this reasoning, and repeat what we have said before in these pages, that it is as thoroughly wrong for the state Lutheran churches to practice religious intolerance as it is for Roman Catholicism to practice it.

Specifically the World Council resolution proposes the following procedure to eliminate the violation of religious freedom: (1) opposition to all practices whereby governments, churches, or other agencies curb religious freedom; (2) representations by churches to their own governments, or to the United Nations, and to religious authorities in countries where infringement of religious freedom is alleged; (3) development of comprehensive and co-ordinated programs of action, national and international, and thereby to pursue affirmative, preventive and remedial measures promoting the observation of religious freedom all men.

We like the resolution because it cuts across all lin We hope that it will be submitted to the Vatican a to the Mohammedans and to the Lutherans of Swed and Switzerland. We hope that it will be submitt to the United Nations, to Franco of Spain, Peron Argentina, to Ireland, to Portugal, to Argentina, Colombia, to Indonesia, to the Arab states, and to R sia. Specific answers should be requested from eve segment of civilization, and any failure to answ should be understood as opposition to freedom!

What About World War IV?

At a recent Wellesley College summer conferen one of the speakers said that Albert Einstein was ask what weapons would be used in World War III. Ei stein said that because of the various defenses again the atomic and hydrogen bombs he could not forec what weapons would be used in World War III. "Bu Einstein is reported to have said, "I can tell you wh weapons will be used in World War IV — they w use rocks!"

The food-hoarding scare is being felt and pric have gone up; the newspaper headlines are war hea lines; the political axes are being buried and more co structive works and merging of party interests poi the way to national unity like that which we see wartime. We have serious reasons for wondering we are getting civilization ready to use rocks.

Talk in Congressional circles has quite natural turned to the atomic bomb as the solution of the cu rent Korean problem and increasing sentiment i dicates that this war is World War III. The first ste in the drafting schedule is accomplished and machi ery is now at work to draft young men for militar service. The state of the nation is tense, and neve before have we more needed sturdy leadership tha the present hour demands.

It seems clear that the Korean battle must be wo quickly by the United Nations, lest an "era of litt wars" begins all over the earth. We agree wit part of Mr. Herbert Hoover's last speech in which h urged us not to embark on a crusade to liberate th Communist-held nations, but we repeat our oppos tion to his proposition that we scrap the United Na tions and form a new world organization open onl to non-Communists. Obviously if we were to follo Mr. Hoover's latter suggestion we would be lined u

world struggle that would be endless in its pos-ies for annihilation of civilization. There's some-; rather reassuring about the fact that we can ask Russia to help us end the war in Korea, and always good policy to leave the door open for e negotiations.

ow can we appraise the current picture? The fact at the free nations of the world have not yet nced to the place where they can teach other le how to be free. The sore spots in the world many, and through the United Nations we must te our efforts to the restoration of peace and free-. Korea is our first major testing ground for United Nations police force; the Balkans may be — who knows? Our only security lies in fol-ing the international approach to all that lies ad, and to pray that God's will may be done ough the United Nations. We must either follow course, or we must prepare for the era when ey will use rocks."

Hard To Straddle Fences

We saw some "home movies" recently in which siderable attention was paid to an old rural habit climbing over fences. One after another of the rly-beloved scaled the fence: some with the ease a graceful deer, and others with the un-skilled ap-ach of a city-slicker. While we were watching film we suddenly became aware of something we uld have realized long ago: it is practically im-ssible to straddle a fence for any length of time. e human beings aren't built for fence-straddling cause we can't use all four paws, and because we too big and too awkward to stay put long enough.

The discovery was reassuring. We have always en disgusted with fence-straddlers from any walk life. We like people best who are willing to be one side, or the other, and we thoroughly detest ese people, who, by some habit-development, speak ith measured tones and carefully chosen words hile they do their pontificating about the "moderate" sitions they take. The good thing about the dis-very, however, is to know that no person is able to ve very long straddling a fence: you've got to get own on one side or the other under your own power, r become the victim of nature's good law of gravity, nd find yourself placed somewhere regardless of your kes and dislikes.

From the rich understanding of religious thought, e are also aware of the impossibility of fence-strad-dling. Either we are for Christ, or against Him; either we are of the Kingdom, or outside of it; either we are for the church and of it, or we are against it; either we love all mankind, or by our dislike of part of it find ourselves the enemy of all God's children.

Many years ago we heard of a man who prided himself on his broad-mindedness and demonstrated his character by giving five dollars to the Anti-Saloon League, and five dollars to the Brewers' Association. Quite naturally his gifts canceled each other out. In the realm of personal conduct you and I could learn much by examining our attitudes in this light. How many times do we cancel good deeds by the many inconsistencies within us? Most of us are quick to recognize the evils resulting in our social order from this practice, but why not take time to check up on ourselves? Can you honestly straddle a fence?

Death At The Ball Game

A shocking side-story concerning the man who was shot from a distance while attending a New York City ball game, was revealed recently by the *New York Herald Tribune*. It seems that though people sitting near the victim of the shot were aware of his death, only a few of the fans did anything to help and only a handful of people seemed to be the least bit concerned when the dead man was carried from their midst.

The multitude is always a frightening thing. Crowds do things to people: individualism is stifled, baser instincts seemingly are encouraged, and there is the herd-like atmosphere. Confronted with a human tragedy in such a situation, the New York baseball fans were more animal than human, and we find the entire episode frightening to contemplate.

Now it is true that police squads have encouraged people to keep moving when a tragedy occurs; it is obvious that a whole mob of people surrounding the victim of any accident can become a menace. At the same time, the *Tribune* saw fit to point out that the ball game seemed far more important to the fans than the tragic death of one of the spectators.

The side-story rightfully draws our attention to the fact that something might be happening to us in our nation, when we can glibly ignore the death of a fellow human being. In some ways, it is more horrifying to contemplate the indifference of the mass of humanity to the death of the unfortunate man who went to the ball game, than the mysterious way in which he was shot.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For July 30th.

Topics Copyrighted by the International Council of Religious Education.

CAN GOD USE SINNERS ? II SAMUEL 7:1-6, 17-22.

"My Servant David"

David first appeared in the Old Testament record as a shepherd lad who tended sheep on the hills while the armies of Saul battled the Philistines. He came from his sheep pastures where he had slain lions and bears with his sling, to lay low a strutting Philistine, Goliath by name, who had made Saul look ridiculous as a warrior.

The career of David as a warrior and leader of his people was spotted with sins of one kind and another. He was by no means an example as a man of righteous living. He had his faults and he had his virtues.

The time came when there was need for a house of God worthy of the people and their religion. In a period of rest from war when the king sat in his house with no pressing duties, he called to mind the fact that while he, the king, dwelt in a cedar palace, the ark of God was still in a tent. This was not in keeping with the faith of his fathers. David, the king, called the prophet and said, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." The prophet told David to do all that was in his heart.

The thing which we must keep in mind about David is that he was a mixture of virtues and vices, of good intentions and some very very poor deeds. In all of David's ups and downs as a servant, God did not reject his efforts.

For us this means that we can work with God as we are, with all of our sins and shortcomings. This is no excuse for our wickedness and easy tolerance of sin within us. It merely means that the work of God in the world is done by imperfect people who will co-operate with Him.

Building the House of God

The special work God had cut out for David was that of building an house of God fit for him to dwell in. The makeshift tents in which to house the Ark would no longer suffice for a people who had settled down and whose king dwelt in a cedar palace.

The churches in this country as they are seen by those who pass along the highways and streets create many different impressions. The costly, ornate and well appointed churches give the impression that the people who built them held their God in reverence. The shabby, unkempt, and fantastic buildings which one sometimes sees are thought to reflect the poverty stricken religion of their builders.

It is easy to mistake the place of religion in the life of any people when only church buildings are used as the standard of measurement. A people's devotion to God cannot be indicated alone by brick and stone and wood built into houses of God. If the church is the best any group of people can do with the resources at hand the Lord God is honored by their efforts. No amount of costly architecture or imposing buildings can be sub tuted for godliness.

A tale came out of the last war which is worthy of telling. A plane landed on a tiny island in the So Seas. It was a wild, rugged, and uninviting place. As men on board the plane met the native people they w surprised to discover that they were Christians. To th amazement the people crowded around them and t them of their knowledge of God and their new religi The head men of the community urged the white men visit their church far back in the island. The church v a thing of beauty. One thing was noticed by the wh visitors which called for an explanation. There was rough, ill-formed section of the church entirely out keeping with the well-finished building. This was the planation the people gave; — "We were poor Christia when we began to build the church and as we becar better Christians we became better builders. The rou part of the church shows how and where we began build."

The Testimony of a Sinner

David, part saint and part sinner, paid this tribute his God; — "Thou art great, O God: for there is no like thee, neither is there any God beside thee, accordi to all that we have heard with our ears."

What better tribute could a human being pay to Go than this? If the church of God is built by men and wor en who hold God in such high esteem and count him their only God it will surely be worthy of him. Th plan and workmanship and the materials will make litt difference in such a church.

One of the most amazing things about life as it is live by people who are part good and part bad, is the ease b which they deny their sins. Every one who is sane know that in practical living and not merely on paper we a not free from sin. It was said by John, one of the sons Zebedee who followed Jesus, that "if we say that we hav no sin, we deceive ourselves and the truth is not in us."

The fellowship of Christian people is expressed in th sacrament of the Lord's Supper. The invitation to pa take of the bread and wine at the communion table wit fellow Christians is read by the minister who administer the sacrament. It is a solemn, heart-searching experienc The invitation is something that makes hypocrites of great many people who carry in their hearts bitter an enduring hatred of their neighbors. This is somethin to ponder well before partaking of the bread and wine: — "Ye that do truly and earnestly repent of your sins, an are in love and charity with your neighbors, and inten to lead a new life, following the commandments of Goc and walking henceforth in His holy ways draw near wit faith, and take this sacrament to your comfort."

David, with all his sins, might have taken this sacra ment for he was aiming to live a new life and was tryin to rid himself of sin. Yes, God can use sinners in hi work. Maybe this is one of the ways of our salvation.

I, If I Be Lifted Up

MAEANNA CHESERTON-MANGLE

HAT HAS BEEN your calling as a Christian? Has it been to "Preach the gospel!" "Evangelize!" elytize!" "Educate!" or "Advocate!" In turn, each ad its value and each its worth — yet each its pit- Probably, never can there be complete agreement rning the minute meanings of these phrases. Just e laws of refraction make it impossible for all men to ike physically, so nowhere in the world can we find ical spiritual and intellectual insight. The same words never have the same connotation to all men. To this theory is to limit God's creative power in the n of the mind, despite our admission that there are no people exactly alike structurally.

ne last command of Jesus was to "go . . . into all the d and preach the gospel to every creature." (Mark 5) What He meant by "preach" or "teach," as it is etimes translated, has been a subject of debate down ugh the ages. Did He mean to preach by word of th, by writings, by formal education, or simply to a life so exemplary that our light will so shine be- men that they will see our good works and glorify Father which is in heaven? Or did He mean a com- tion of all and if so — in what sequence?

Meanwhile, in our enthusiasm and ardor for our own n of religion, we ruin many an opportunity to witness ts grace, its power, its value in general by employing ny self-conceived methods of teaching and preaching. l for one's religion is a magnificent thing but we must e care to guard against its misdirection. No matter at we as followers of religion "A" think of the value religion "B," we must remember that those who follow gion "B" probably are quite as devoted to it as we are "A." For that reason, they will defend it with as much vor as we do ours. There is the crucial point. Let us sider our relationship with the Jews as an instance: argue that they have failed to acknowledge Jesus as the ssiah, and to offer the proofs that He is, is to put them the defensive. Unfortunately, this may lead to a de- l of their present belief in and reverence for Jesus as a cher and prophet. To attempt to proselytize them may agonize them, making them far from receptive to any wpoint but the one they themselves already support.

VEN AS WE, as Christians, have scriptural bases for our beliefs, so do the Jews. When we are tempted accuse them of following an outmoded religion we ust recall that place after place in the Pentateuch the ws are commanded to "keep a feast to the Lord through- t your generation." "Keep it a feast by an ordinance r ever." (Ex. 12:14) "And ye shall observe this thing r an ordinance to thee and to thy sons for ever." (Ex. :24) "It shall be a statute for ever unto him and his ed after him." (Ex. 28:43) "It shall be a statute for ever." Lev. 6:18) et cetera, et cetera.

We must remember that all people who have a heritage at dates back through centuries find it impossible to rn aside lightly from their ancient loyalties, particularly when the approach made is one of implied condescension or the impression that any particular group possesses exclusive opportunity to obtain grace. This is a delicate point and one that creates friction. Too often, we lay ourselves open to a charge of bigotry or ignorance by failing to recognize our common heritage and the wide areas of agreement that exist between Christians and Jews. In our most fervent efforts to share the "good tidings of great joy" with others, we must not lose sight of the fact that Jesus and the Apostles were Jews, and thought of themselves as loyal members of the Jewish Community. In their day they were persecuted for their advanced thinking — not for their neglect of the synagogue: each Sabbath found Jesus and His disciples in their "accustomed" place in the synagogue. Nor was this any perfunctory attending. We are told that He "stood up for to read." Jesus constantly condemned those things which were false in the life and teachings of the leaders of His day; but He did NOT condemn the Temple nor the Scriptures as He knew them. They were His guide then, and are the same Scriptures the Jews follow today.

For that matter, the ideals and ideas of the ancient Hebrew prophets are fundamentally a part of Christianity even as we know it in our time. Such were His teachings. If we were to become more familiar with this philosophy and that which has come down through the ages with the Jews, seeking to understand their faith, we would have a deeper appreciation for their cultural and spiritual contribution to our own thinking and, in fact, progress of mankind. Unless we do, we may very well trample on that which is sacred to them, and thereby erect an impenetrable wall between them and us.

IT IS A GRAVE responsibility that we assume when we endeavor to interpret Christianity before the world. First, we must be careful lest we tear down what is worthwhile in another man's religion, leaving a void, when we offer something in a manner which he does not find acceptable. To prevent this possibility, we must know his religion and, of course, it is a foregone conclusion that we must know our own. To know is not merely to be aware of its tenets and values but to have seen it and made it work in our own lives, constantly exemplifying the spirit of the One whom we would present to the world. This responsibility need not frighten us into throwing up our hands with a "What's the use? After all, we *are* mortals." As far as we have record, Jesus rarely used the word "convert." He said that "I, if I be lifted up will *draw* men unto me." (John 12:32). He does the drawing. The Holy Spirit does the converting. Our task is to uphold Him. We do this not so much in certain word or deed as in the spirit which transforms those words, those deeds, into living witness for Him. Paul said: "I have planted, Apollos watered; but God gave the increase." (I Cor. 3:6)

Our witness must be strong, sincere, born of inner communion with Him, lest we crucify him afresh. His crucifixion upon a physical cross was spectacular; but was

only one of many which have rent His heart down through the ages. The same kind of forces which were responsible for the crucifixion of Jesus on Golgotha are to be found among Gentiles today. These are the forces which still crucify Him. These are the qualities that we as Christians must avoid, the hypocrisy of selfishness, the blindness of ignorance, the evasion of responsibility toward those who know not the living God, the self-righteousness and bigotry toward those who worship not as we. Paul said: "Glory, honor and peace to every man that work good, to the Jew first and also to the Gentile (Rom. 2:1 By our *lives* we are known, NOT our words. Let us k an awareness of this so that in us those about us will Jesus, know Him and love Him. This, and this only the efficacious way to "preach the gospel to every creatu — the gospel of Him who said: "I am the Way, the Tr and the Life."

— *Religious Press Commit*

Mr. Butterworth Comes To America

EDWARD W. MILLS

IN JANUARY OF this year I received a short note from a minister in London. He asked me to come to his "Pioneer Youth College" to speak. Curiosity and a challenge always set this writer in motion so he went.

On Thursday the 19th of February at 5:30 p.m., I appeared at his home, sat down to tea with the Rev. James Butterworth and his wife, and listened to one of the most thrilling stories I've ever heard.

In front of me sat the man who, 25 years ago, gave his life to service in the Camberwell slums of London. "Jimmy," as he is known to all his friends, started in a humble way, but with Christian devotion and energy. With help from Queen Mary and people all over England, encouragement and help from people like Governor Dewey and others in America, Jimmy saw born in one of London's toughest areas, a great church and club-center for young people. He calls it "Clubland," which translated into our language means "Fellowship-Land."

Brick by brick the church rose, designed by one of Britains foremost architects. Bit by bit a five-story clubhouse grew beside it, and finally a fully-equipped theater. Queen Mary came to dedicate "Clubland," and people all over the world gave thanks for this great youth center with its flesh-and-blood witness to Jesus Christ.

Jimmy explained that the church seated 350 young people, that they alone were admitted to services, the balcony being reserved for their parents and other visitors. Self-government prevailed. A 7-day-a-week program helped build men and women. And Jimmy began translating Christianity into daily, earthly terms, — into art, music, drama, football, rugby, socker, craftsmanship, social gatherings, and serious but joyful worship.

With a capacity membership, a waiting-list of hundreds, and John Wesley's *Journal* close by, Jimmy faced the future with action: a full-scale summer camp program, a steady stream of great people who came to speak and teach, counseling problems and successes un-numbered, and a family of his own to raise, hundreds of little problems and details kept him busy from morning until night.

The war came. One evening, an incendiary bomb struck the great church and started burning in the organ. In twenty minutes this part of Clubland was a smoldering, gutted, gaunt-looking shell. Later in that charred remains of the sanctuary, the gracious Queen again stood to share with Jimmy and the young people of Clubland their sorrow, and their thanksgiving for what remained.

We finished our tea and Jimmy gave me a special go reserved for the visiting preacher.

The young man elected as their leader came in and s quietly, "We're ready, Mr. Butterworth." We walk through the rear door. As we started down the cen aisle, 350 teen-agers, well-dressed and orderly, rose to th feet. When we reached the front they joined in singi a hymn; singing, dear reader, that would make your he beat fast in joy and enthusiasm.

There was prayer, more singing, intelligent interest a lively response. Here were young men and women w were not tinkering with the Gospel. They were grippi its challenge and eagerly seeking its implications.

Later, four or five of the seniors proudly escorted t writer through what remains of "Clubland's" fine cr rooms, gymnasium, social rooms (where we had anoth cup of tea served by Clublander mothers), and throu the behind-the-scenes facilities of the theater. From t electric control board to the music and art rooms the were the marks of Christianity at work among young pe ple who had been "converted" in a real way.

Jimmy tells me that when a new class is admitted sometimes takes months before discipline reaches a poi where a visitor can be invited to preach. But such di cipline does grow; Jimmy's project is important becau he has found a formula for city youth work that seem failure-proof. He *has* succeeded.

Jimmy's Clublanders are not entertained or pampere They are disciplined and led. They are not directe They are encouraged, and the seeds of change and dire tion skillfully planted in their democratic governmen Jimmy's control is assured, and his hand is obeyed becau his stand is always clear and his rules undeniable.

I went back to Cambridge inspired. I've not lost th inspiration, for the Spirit of Clubland is the Spirit Christian people who have found power, and who lo their new way of life. Jimmy is not a full-time direct of anything. He is completely and finally a pastor t hundreds of London's toughest and best youngsters. H life is buried in the bombed out church, and his love an friendship are known to all. He is the instantly-availabl and continually-faithful Christian servant of a bunch kids who have discovered Christ through him. — Mr. Bu terworth may be reached care of Colonel Eagan, Ry New York, or care of Edward W. Mills, 31 Parkma Street, Dorchester, Mass.

Disaster To Missions In Korea

THOBURN T. BRUMBAUGH

HE KOREAN Christian movement, as well as the Republic of Korea, suffered a disastrous blow when nilitary forces of the communized North rolled across 8th parallel into South Korea. We are not yet aware e extent of the seriousness of this latest attack upon reedom of religious worship and of Christian effort. outcome of the present conflict between North and h Korea, and between the United States and the ed Nations on the one side and Russia and her satel- on the other, will be a determining factor in many of e matters. Yet even these results will not decide the nate outcome of Korea's age-old struggle for freedom, pendence and social, economic and political unity. It be assumed that all that has gone into the creation of nristian conscience as well as a strong and indigenous istian church in Korea will play an important part in the immediate, and in the ultimate, issues of the ent disturbance. Accordingly, American and all ld-minded Christians must continue to pray fervently the Korean Christians and for the Christian move- nt there, that what has been planted through several ades of vigorous missionary endeavor in that land may only survive the present crisis but may be the germ- ting center of a new and finer Korea in the days ahead. n the meantime, it must be acknowledged that both missionary work and the native Christian institutions Korea have experienced a fearful set-back. First of all, nost our entire force of Protestant missionaries has been cuated from Korea. All together, there may have n 300 Christian missionaries in Southern Korea up to ne 24th. At least two-thirds of these were Protestants. day less than a dozen Presbyterians and a smaller mber of Methodists remain, though it has been reported at a larger proportion of the Catholic church's foreign rkers are still there.

Evacuation of American and other Occidentals began on onday, June 26th. This was accomplished by air and sea, through the employment of all means of transport cessible. By mid-week, approximately two thousand ch refugees had been removed to Japanese and other arby ports of debarkation. It was then learned that e large bulk of Methodist and Presbyterian missionaries, d presumably those of other missions as well, had been nded safely in Japan. Of those remaining in Korea, it known that the following six Methodist workers were arooned when the invasion quickly moved past the order city of Kaesong, better known in missionary his- ry as Songdo: the Rev. A. Kris Jensen, the Rev. Law- nce Zellers, Dr. Ernest Kisch, and the Misses Helen osser, Nell Dyer and Bertha Smith. Missionaries of the resbyterian Church of the U. S. A. known to have re- nained in Korea, though in areas still defended by South orean and American forces are: Messrs. Ned Adams, ampbell, Kinsler, Hill, and John and Horace Under- vood. Missionaries of other churches and boards may till be in the very southern portion of the peninsula, but s the State Department and American military authorities urged the complete evacuation of all foreigners, it is not likely there are many more than those just indicated.

Concerning the conditions under which these evacuations were accomplished, not much is known at this writing. We have only heard that the Methodists and other missionaries in Seoul, Inchon and nearby communities were obliged to leave their homes with nothing more than suitcases and were herded aboard freight boats in the harbor of Inchon, while the Northern Presbyterians who were in mission meeting at the beach resort of Taechon had to travel fifty miles by truck and jeep across rugged mountains and unbridged rivers to a railroad which took them to Pusan for embarkation. A group of seven Methodists in Wonju also had to leave for the south by jeep and were evacuated from Pusan, as were also the Southern Presbyterians who, like their Northern brethren, were in annual mission assembly near the southern port city.

Again, little is yet known concerning conditions among the Christian churches, schools and other institutions which have been so properly regarded as the bulwarks of democratic development in Korea. The largest Protestant body is the Korean Presbyterian Church with its various synods, as initiated and supported by Northern and Southern Presbyterian churches in this country, the United Church of Canada, the Australian Presbyterians, and certain others.

Second largest among the Protestant bodies is the Korean Methodist Church, with two annual conferences functioning in the region between Taejon, which is now the capital city of the South Korean republic, and the 38th parallel. In addition, the Seventh Day Adventists, Anglicans, Oriental Missionary Society (Holiness), the Salvation Army, and a few smaller groups including the Y.M. and Y.W.C.A., have had a certain number of missionaries in South Korea since the war, now all presumed to have been evacuated to Japan or other places of refuge.

WHETHER THE churches and church-related institutions now embraced within the Communist fold — in Songdo, Seoul, Wonju, Choonchun and other centers so hastily enveloped by the invasion — can continue to function as Christian agencies is entirely problematical. Doubtless the early regulations of the invaders will, for popular effect, not be too restrictive. Such has been the history of similar Communist advances elsewhere. Even in North Korea, the church hoped at first to be able to carry on by adjusting itself to the new conditions of Communist domination. Gradually, however, they found the restrictions and regulations so increased in severity as to cause the cessation of all organized and institutional religious work and to drive the Christian movement underground.

It is difficult to anticipate whether greater loss will be caused to our Christian institutions by war itself or by the looting that inevitably accompanies it, to say nothing of the misuse of property when taken over by revolutionary

(Continued on Page 14)

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Korean Evacuation Story

As reported by Dr. William E. Shaw and Mrs. A. K. Jensen after their arrival with other evacuees from Korea, in Japan.

Dr. Shaw Writes:

On Sunday, June 25th, unaware of anything out of the ordinary I preached at a nearby church on "The Hope of the World." Mrs. Shaw was a little tired after a busy week so stayed at home to write letters. We were resting after dinner when two of our men came over with the word that there was something happening on the 38th parallel, and that the public had been urged to stand by for a radio announcement from the American embassy here at 3 p.m. That report was that there had been a heavy attack at 4 a.m. at various places on the line from East to West and we were asked to await further announcements as to its scope and purpose.

At 5 p.m. I conducted the Seoul Union Church service knowing that Songdo (Kaesong) had already fallen to the Northern Communist forces, which meant that six of our Methodist missionaries (Kris Jensen, Dr. Ernst Kisch, Nell Dyer, Bertha Smith, Helen Rosser, and Lawrence Zellers) had been caught behind the lines that morning. We have been unable to get word or help to them, and have received no word about them.

From the time we got home from church on into the night we could hear heavy artillery firing to the north, perhaps 30-35 miles from Seoul. We listened to the 11 p.m. news which told of the attack, then tried to get a little sleep. One of our men called us at 1:30 to say that all women and children were ordered to report with light baggage to the embassy residence at 3 o'clock. Adeline threw together a small suit case and a bag full of things needed for a journey, and I drove her in our jeep to the embassy and thence in a long procession of jeeps, busses and cars to Askom city, 20 miles west of Seoul. There at a former U. S. Army installation, 682 women and children (State Department, E.C.A., business and missionary dependents) were organized to be loaded on a freight ship at Inchun about 10 miles farther west. I left with other men about 9 a.m. in order to get back home before the enemy blew up the big bridge across the Han River.

Back in Seoul, business seemed about as usual, long lines of children going to school, the long queues of working people waiting for cars and busses to get them to their Monday morning tasks, etc. At home at 10 a.m. I had a quiet breakfast, the cook and houseboy being astounded that "mother" had had to leave without even a hint of any danger or a chance to say goodbye. The rest of the day I spent in clearing up some business matters for the mission treasurer who had left earlier with the other women. Their ship got off for Fukuoka, Japan, about 5 p.m. Monday.

All afternoon Monday the news was encouraging. At 8 p.m., being a bit weary after the all-night vigil, I turned in for a good night's sleep. I awakened at 5, had my quiet hour of Bible reading and prayer, stopping only at 15 minute intervals for some possible special word from our embassy over the Armed Forces radio station. No news — just nice, quiet music! It seemed like the situation was well in hand and that perhaps the embassy had been a bit hasty in getting our women and children away.

Shortly after 6:30 on Tuesday morning, June 27th, I heard my Korean fellow-worker, Dr. H. J. Lew, coming up to my bed room, calling quietly to me as he came. I was still in bed with my Bible. He told me that the Communists were 12 miles out of town. He wondered what he should do with his family. What were my plans? I said I had none. The fact is, I had practically unpacked my suit case at 6 a.m., hanging up my suits so the creases would straighten out. While Dr. Lew was talking a boy brought a note from my neighbor, Frank Williams, saying he had just heard that the enemy was already within the city limits, outside East Gate.

I then got dressed, put my stuff back in my suit case, threw a few things in a second bag and went over to see Mr. Williams. He too was just getting up. I suggested that he put some stuff in a suit case and dress for any eventuality. We then listened to the 7:30 radio news; still very optimistic. It was from Tokyo and was about 12 hours old. Then the sweet music resumed, but was interrupted in 30 seconds with "Stand by for special announcement." *All American personnel were to report to the American embassy.* We knew that this call could mean only one thing: the Americans were getting out. We called the rest of our men in town — just nine of us left. By 8 a.m. American trucks were loading hundreds of suit cases, busses were taking on scores of State Department, E.C.A. and business people, including also missionaries. All the local Catholic priests were there except two who were said to have diplomatic status. I loaded my jeep with small items and with Dr. Manget went to Kimpo Air Port in a long convoy of busses and private cars, all of which we had to leave behind as we got out. An enemy airplane strafed the head of the convoy on the way, but soon left.

Forty women and children had faile get away on the ship on Monday, so were awarded first place on the five C which flew over from Fukuoka in Japa get us. There were some 360 of us t evacuated all together. Mr. Bunce of E.C and First Consul Stone were among us. bassador Muccio, I was told, went to Suw 30 miles south of Seoul, to be with the S Korean government which had already fl down there. All of the American mili advisory group, except for a few repo missing or captured, were flown out of won — 16 C-54 loads of them.

Simple mathematics will indicate that planes built for a maximum 60 passeng with a crew of four, could not carry off people. Who would be left behind? first move was to have everyone go throu his baggage and reduce it by half. T meant that we all must leave one of t suit cases, and by the time they got to fifth plane which carried off 85 men, baggage was being left. And there w still 60 men left. They watched the fi plane take off without knowing what outcome would be.

Women and children were lined up a left with 20 men in plane number o Another group of 60 left on plane numl two. I was lined up for plane number thr number four was loading as we took at 2:45 p.m. on Tuesday. Just as da ness was falling and a heavy rain had set plane number two returned from Japan a as number six, took the remaining men aw There might have been room for most the baggage remaining but they felt the was no time to spare, so they took off wi out it at 7:30 p.m. All afternoon artille fire from the north indicated that the ener was probably in the city of Seoul. Wh the six plane loads were making ready, were covered over the air port and vicini by five of our fighter planes, two of the being jets.

I say we got off at 2:45 p.m. At 3:20 were passing over the new Taechon Beac All of the Presbyterians had been in annu meeting there with Secretary John C. Smi from their board in New York. With the at the beach were the K-3 newly-wed Taylo Ruth Martin of our mission, and Bob Saue son of our missionaries. These all caught train to the south, after an arduous mou tain road journey, and were safely evacuate to Japan. Our Wonju folks (Burkholder Stokes with baby Carol Ann, and the Miss Sadie Maude Moore, Esther Laird and Ma Jane Spindlow) left their station in thr motor vehicles and caught a train farth south for Pusan where they were taken boat to Fukuoka.

Some time about 5 p.m., when we we about 60 miles from Japan, we must ha passed the ship on which Mrs. Shaw a 681 others were sailing. We were well car for at an army camp near Fukuoka, a

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WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S

JOHN ABBOTT REDMOND, MINISTER

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me much needed sleep until called at . on Wednesday for breakfast. Then ere put on trucks to take the train for . We reached the Shinoda-yama camp, 20 miles from Osaka, about 2 a.m. day. We phoned back to Fukuoka ed that the "Mothers'" ship arrived ay before, and they were all well-quar- in barracks. Our women and children t to entrain for Osaka immediately. —

(Rev.) William E. Shaw.

* * * *

Jensen Writes:

e women shipped out of Inchon at 7 Monday, after being assembled at 3 at the embassy residence in Seoul. We ur house were called at 2 a.m. and left 40. You can understand why we have ing but a bare minimum of clothing us. We were told to take only what could carry, so most of us have nothing. e traveled in the hold of a freighter — een eight and nine hundred of us, many babies, many mothers with two and e children of young age, many pregnant nen, and so on. It poured rain most of time, even into the holds at first. They wonders in caring for us, but facilities ll kinds were extremely limited. Many us helped in one way or another, and ainly in "baby standing." We had inch- k cheese sandwiches for breakfast, din- and supper — plus an egg, or canned v, or soup. Also tiny paper cups of juices, l tea or coffee. Everyone was cheerful, l the children were wonderful.

We were met in Fukuoka harbor at 2 p.m. dnesday, were taken off, "processed," and pped to nearby destinations. Some went Camp Hakata, the rest of us to 118th sta- n hospital and barracks. We had cots in onset huts, showers, washrooms, and toilets a great improvement over the boat! And ere was good food in the hospital mess hall. ere we finally got telephone connections th most of our other Methodists.

I have just had a call from Charles Ger- ny, asking me to stay with them. He says ey have decided to locate as many of our ople as possible with out Methodist mis- naries here. Some of our older folks may efer to be sent home; but I know most of want to stay. I want to stay — as close Kris, or to word about him, as possible. ly Frances Zellers and I have our husbands ne.

As to why those six were in Songdo, all t Dr. Kisch and Helen Rosser had come Seoul for the wedding, and they wanted get back home without delay. Mrs. Zel- s had been ill and could not return, but t that someone should go and find a cook take care of her husband and Dr. Kisch her absence. Therefore, Kris said he'd along and look after things. They left out 3:30 p.m., driving up in the jeep with ll Dyer and Bertha Smith — with just e to get there before night. Fighting broke out Sunday about 2 a.m., and the city was lost by 9:00. So they must have heard the firing, but thought it was the usual thing in and around Songdo.

Enough for now. This is our first really restful stop — comfortable and beautiful. good food, time to rest, and so on. A real boon to many of the mothers. — Maud Jensen, Fujiya Hotel, Miyanoshita, Japan.

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Judd Blames U.S.

OCEAN GROVE, N. J. (RNS) — The United States is to blame for the Korean crisis, Rep. Walter H. Judd (R.-Minn.) told 3,500 worshipers at the Ocean Grove Auditorium.

Dr. Judd, a former medical missionary to China, charged that this country had failed to exhibit firmness in the face of Red aggression. Furthermore, he said, America had failed to back up its friends in the Far East.

The beginning of U. S. foreign policy errors in the Far East, Dr. Judd maintained, began when the United States failed to act when the Communists took over Manchuria.

The State Department, he said, has been more concerned with setting up rules for model democratic governments than with giving practical assistance to democracies in the Far East.

In Korea, Dr. Judd said, it was the United States which decided that the country should be divided into northern and southern sections at the thirty-eighth parallel. Aside from trying to form a democratic government in the southern part of the country, he said, the United States did little to give real aid to the Koreans.

He contended that Korea, unused to freedom, was in no position to place a democratic government in perfect operation immediately. Yet, he said, the State Department insisted, as it had in China, that the government must work flawlessly.

Dr. Judd likened the attempt at swift governmental reform in backward Far Eastern nations to taking a child "from the kindergarten class and placing him in the Ph.D. class."

The United States, in fighting Communism, he said, must aid all who are in danger from it, no matter what this nation may think of their moral standards at the time.

Dr. Judd said that when American troops were being withdrawn from Korea, he had begged the government to leave them there.

While the United States was giving the southern Koreans "moral lectures" and lessons in democratic government, the Russians were carrying on a vigorous militarization in North Korea, he said.

Missionaries Captured

OSAKA, Japan (RNS) — Five American Methodist missionaries, three of them women, were captured by North Korean troops at Kaesong in the first stage of their drive into South Korea, it was reported here by Americans evacuated from the Korean war area.

The American missionaries and another Methodist, Dr. Ernest Kisch, of Austria, were reportedly cut off when Communist-led troops penetrated the city, located northwest of Seoul.

According to the Rev. L. O. Brannon, of Newville, Ala., one of the Methodist missionaries evacuated from Korea, the captured Americans were:

The Rev. A. Kris Jensen, of New Cumberland, Pa.; the Rev. Larry Zellers of Weatherford, Tex.; Miss Bertha Smith of Marshall, Mo.; Miss Nell Dyer of Fort Smith, Ark.; and Miss Helen Rosser, of Cordele, Ga.

Missionaries evacuated to Japan will mostly remain in Japan, working among Koreans here until such time as Korea is reopened. This, they believe, will be by September 1st at the latest.

Scores Korean Policy

New York (RNS) — United States intervention in Korea was scored in a statement signed by 30 churchmen and peace workers and released here by the Fellowship of Reconciliation, religious pacifist group.

The statement described the administration's course in Korea as "a continued application of the Truman doctrine." It said that this course "has not proved a road to peace but one which has now brought us to the point where all over the world Russia and the United States are locked in a conflict of power in countering military might."

Calling for a policy of "mediation and persuasion," the group also deplored the action of the United Nations Security Council in asking for military assistance for the South Koreans.

The present policy, the statement added, "deprives the U. N. of the moral force which it might exercise if it resolutely refused to be drawn into the big-power conflict, called on all involved to cease fire, and proposed mediation by leading citizens of the world on the basic issues in the East-West war."

Among signers of the statement were Clarence Pickett, honorary secretary, American Friends Service Committee; Dean Walter G. Muelder, Boston University School of Theology; Professor John Oliver Nelson, Yale University Divinity School; Elmer A. Fridell, secretary, American Baptist Foreign Mission Society.

Also: Dr. John Haynes Holmes, minister-emeritus, Community Church, New York; Dorothy Day, editor, *The Catholic Worker;* and Dr. Allen Knight Chalmers, Boston University School of Theology.

Endorses U.N. Korean Action

New York (RNS) — Full endorsement of the United Nation's "prompt and vigorous action" in the Korean conflict was voiced here in a statement issued by the Federal Council of Churches.

"We are grateful," the statement said, "that the United Nations Security Council has responded with prompt and vigorous action to this direct challenge to peace. We are heartened that so many nations, large and small, are giving loyal and sacrificial support to the international organization in a time of testing."

The statement was issued on behalf of the council by Bishop John S. Stamm, president, and Dr. Samuel McCrea Cavert, general secretary.

It denounced the attack on the Republic of Korea as "a grave menace to the whole effort to develop an effective international organization for peace" and as "a most direct challenge to the authority of the United Nations as an instrument for the maintenance of international peace and security."

Declaring that "the tragedy which has been thrust upon the suffering people of Korea is a matter of instant and prayerful concern to our churches," the statement asserted that "this concern is the more intense because the fate of the United Nations is closely linked with the fate of Korea."

"We regard the United Nations as the essential first step toward a system of world order, justice and fellowship," the statement continued. "This organization was created in part through the efforts of the churches. It continues to be the object of the hopes and prayers of Christian people around the world."

"We urge," it said, "that our churches during these critical days offer special prayers of intercession to Almighty God, ruler of men and nations, that the United Nations may be upheld and that peace with justice for which it stands may be established."

Disaster To Missions In Korea

(Continued from Page 11)

regimes. In any event, we must look forward to the possibility — indeed, the probability, of very great material losses in all our church-related properties in Korea. Hospitals may be bombed, schools and their equipment destroyed, churches looted, missionary homes turned into military barracks and offices. The longer the conflict, the greater the destruction and deterioration of mission properties, not to mention the effect of all this upon Christian morale.

The tragedy of this is that so many of our Korean churches and institutions were just being rehabilitated in preparation for effective service, following the losses of property and vitality resultant fom the last war. One may seriously question whether the Christian cause in Korea, such a small minority movement against such great odds, can survive such vicissitude.

Yet, knowing as I do, President Helen Kim of Ewha University, Dr. George Paik of Chosen Christian University, Dr. Huer Lew of the Korea Methodist Seminary, B op Yu Kim of the Korean Methodist Chu and a host of other magnificent Kor Christians; and remembering what they fered and yet accomplished in the face forty years of Japanese occupation and pression, I cannot believe we are at the of the story of Korea's evangelization or velopment as a Christian nation.

When this reporter asked President Sy man Rhee last November what importa he attached to the Christian church and activities and institutions in Korea, he flas back the answer: "We base all our hopes democratic development in Korea on Christian movement. Where else can turn for help? It is our only hope."

When President Rhee said that, Kris J sen who had accompanied me to his offic residence (but who now is somewhere hind the Red Curtain), jumped up and e braced the 75 year old Korean leader vigorously as to bring in his bodyguard investigate the commotion. I guess Jens knew better than I did then, how signific were the President's words. For, after whether for today or tomorrow, the kingdo of God is like leaven in the dough of bre Therefore nothing that has been invested the church or its missionaries in the cat of genuine Christianization in Korea can lost. We shall yet hear much from all th has been done to bring Christ and the Kin dom into Korean hearts. In the meantime is our duty to pray for Korea as we nev did before, and to give of our resources strengthen the morale of those who are stri ing still to hold high the banner of Chr tian enlightenment in that unfortunate lan

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New Church Strategy In Japan

New York (RNS) — A new churc strategy, including social action as well evangelism, is getting under way in Japa to meet the challenge of Asian Communisn

This was reported by Dr. John C. Bennet professor at Union Theological Seminar here, who returned from a six weeks' vis to Japan. He met there with the large group of Japanese ministers and theologia ever assembled to consider the churches' ro in social action.

Dr. Bennett, whose book "Christianity an Communism" was recently translated in Japanese, also talked to hundreds of studen during his stay.

He said that Communism appeals to larg groups of students and intellectuals as a wa of dealing with poverty and chaos, but the groups do not realize Communism's "repre sive elements or power strategy."

He added that while the Japanese are "tr mendously receptive" to Christianity, th churches in Japan have aimed primarily the middle class in large cities, and ha

ed groups such as workers and farm- whom Communism has a "natural ."

help develop a new strategy for reach- ese groups, Dr. Bennett spent a week apanese church leaders, discussing ways lying the Gospel to social and economic ms.

here there is a spiritual vacuum, pov- nd other unsolved problems," he said, munism offers an easy answer." He asized the responsibility of the Chris- inority in Japan to provide the answer mocracy and Christianity.

Bennett's visit was made at the in- on of the United Church of Christ in , the National Christian Council and theological seminary in Tokyo.

retaries Dedicate New n On Ministry

NCINNATI, Ohio — "We dedicate this re. "Crossroads," the work of our gifts, hands and our hearts, to Thee. . . . each showing of this film be blessed."

a small, dim pre-view theater here, ce voices in prayer probably never be- had been heard, two Methodist bishops, ty-five church executives and several members of the Methodist Radio and n Commission, bowed their heads on the rnoon of June 30th and reverently spoke e words.

ere to attend the annual meeting of the ncil of Secretaries of World Service ncies, these church officials together ght divine blessing upon a motion picture ch was about to be shown for the first e, — a picture authorized three and a years ago by the Council to portray to young men the nature and appeal of Christian ministry.

he dedicatory litany had been prepared was led by the Rev. Dr. Nathaniel F. syth of Nashville, Tenn., author of the n's story and technical advisor during its duction. Bishop Donald H. Tippett of Francisco, chairman of the Radio and n Commission, spoke words of introduc- n.

or the next 34 minutes the group viewed long-awaited film. It dealt frankly with ministry, not obliquely as first planned. was a shorter picture than originally con- ed, permitting it to fit better into sched- s of high schools, church services, college ses and youth institutes.

When the simple, straightforward story the high-school-senior farm lad's decision devote his life to the ministry had been , there was no one in its first preview ience who expressed any doubt but that earlier petitions would be favorably an- ed. The extreme care taken in the writ- of the script and the production of the ure seemed to have lifted it above criti- n.

Two years and a half of unsuccessful effort to get a suitable script out of some of the ablest and most sympaathetic writers in Hollywood, led Dr. Forsyth to make the incidental recommendation that scholarships should be provided "our youth with artistic skill and church background" to prepare for such service.

The Rev. Howard E. Tower, the Rev. Harry C. Spencer and Miss Polly Mudge were other members of the staff of the Radio Film Commission present in Hollywood during the filming of "Crossroads."

Prints in adequate number will be provided the Methodist Publishing House film libraries and will be available for distribution September 1st. Rental for "Crossroads" was fixed at $10. by the Council of Secretaries. It is expected that a number of prints will be sold to other denominations and agencies. Income derived from the sale and rental of the film will be sufficient, it is anticipated, to restore the $65,000. appropriated for its cost by the Council of Secretaries.

SUMMARY OF

An Affirmation And Appeal

MAN IN THE MOMENT of his greatest scientific achievement faces the possibility of total self-destruction. To many, war seems the only answer. We believe that another way, grounded in the will of God, is open. In this hour of confusion and turmoil, the church is called to speak a distinctive and steadying word, drawn not from the judgments of the secular world, but from its gospel.

THE INSISTENT and ABSOLUTE call of Christ is to His Cross. It is a call to repentance and commitment — repentance for our involvement in war and commitment to the power of reconciling love.

WE, THEREFORE, *appeal to the Church of Christ throughout the world to break with war — to repent of war-making now.*

WE APPEAL TO THE American churches to take the initiative in this crucial witness. We appeal to individual Christians to refuse to make or to use weapons of destruction, and to devote their energies to the removal of the social, economic and moral causes of depression, dictatorship and war.

WE ADVOCATE that individual Christians and the Church support the use of the methods of reconciliation and non-violent action, such as Gandhi has demonstrated in our time.

LET THE CHURCH own no Lord but Christ, no power but the Cross, no hope but in the God Who bears the destiny of all in His hands.

This summarizes a longer message of a Conference on the Church and War, at Detroit, in May, 1950.

Lutheran Agreement

MILWAUKEE (NLC) — A doctrinal agreement drawn up by special committees of the American Lutheran Church and the Lutheran Church-Missouri Synod was accepted by the latter body at the final session of its ten-day triennial convention here, June 20-30.

Adoption of the "common confession" of faith was hailed as the "first step" toward healing the split between the two church bodies in 1881 over the issue of predestination.

Almost a day of debate preceded approval of the document, which expresses "mutual conviction" on the subjects of God, man, redemption, election, means of grace, justification, conversion, santification, the church, the ministry, and the Lutheran confessions.

No action was taken by the synod to implement the agreement. While some quarters believe that it may eventually lead to the establishment of pulpit and altar fellowship between the ALC and Missouri Synod, there seems little likelihood of such a development in the immediate future.

The American Lutheran Church will act upon the agreement at its biennial convention at Columbus, O., in October.

Esperanto To Be Used

PORTAGEVILLE, N.Y. (RNS) — Esperanto will be the only language used at two Protestant and Roman Catholic international conferences to be held in Europe this summer, Dr. William Solzbacher, of Yonkers, N.Y. announced in his presidential address to the 40th annual congress here of the Esperanto Association of North America.

The Protestant body, Dr. Solzbacher said, is the third International Christian Esperanto Conference which will take place at La Rochelle, France, from July 27th to August 5th, and the Catholic group is the 22nd International Catholic Esperanto Congress which will open week-long sessions in Rome on August 10th.

Dr. Solzbacher said that two cardinals — Clemente Cardinal Micara, prefect of the Sacred Congregation of Rites, and Theodore Cardinal Innitzer, Archbishop of Vienna — are serving on the honorary committee of the Catholic congress, together with three bishops. Pope Pius XII has promised to receive the members of the congress in audience, he added.

Pink Or Red — Which?

Harry Denman

My good friend, Stanley High, wrote an article about the Pink Fringe. Some of us may be worried that it is only pink and only a fringe. I am sure that some of us would like to see the heart of The Methodist Church bleed, bleed for the same reasons that the heart of our Christ bled.

When Jesus lived in the flesh the Pharisees said that He was a sinner and that the prince of devils lived in him. They called Jesus names. When someone does not agree with you, the easiest thing is to label that one by calling names.

Jesus was called a sinner because he thought more of persons than he did of the traditions of the Temple. The Temple crowd said that one must follow their traditions and the directives of the laws of God which they themselves had written. They had nullified the law with their interpretations and directives. But Jesus believed in persons, and he healed them on the Sabbath when it was a violation of the directives of the Pharisees. The Pharisees would look after property on the Sabbath but not after persons.

Jesus ate with publicans to the consternation and astonishment of the Pharisees. They said that the prince of devils lived in him.

Today, if Jesus were living in the flesh, he would be labeled a "pink." He would not be called an atheistic communist, because he trusted in God. The Pharisees admitted this about him when he was dying on the Cross.

Jesus was more than pink. He was red. He was red with the blood of sacrifice. Blood came from his hands and feet and his side as he was dying for his great faith in God and man, and for his great love for God and man. Not only did the Temple crowd call him names, but they crucified him.

Jesus believed in a man more than he did in hogs, and he was run out of a city because he saved a man at the expense of some hogs. He believed in Samaritans and was called one. Today Jesus would believe that communists should have salvation, and because of this he would be called a communist. Jesus believed that quislings needed new life and visited one in the courthouse. He ate with Levi and his friends and was indicted for doing so by the leaders of the conservative and status quo groups.

Pink Tea Group

Personally, I am not worried about those who constitute the pink fringe in The Methodist Church, to use the terminology of Mr. High. I know that they believe in the living Christ and want to live as He lived. I am worried about The Methodist Church becoming a pink tea group and not a mighty force in the world to champion the rights of minorities, to evangelize the multitudes, and to reach the masses for Christ.

The Methodist Church, if it listens to the pink tea group, will become an impotent institution which will go through the form of a worship service on Sunday morning, baptize babies, marry the living, bury the dead, and receive a confirmation class each year. It can become a secular Sanhedrin talking about its property and investments while its leaders drink their social cocktails. It can make the Father's House a place of recreation rather than a place of prayer.

I do not want The Methodist Church to be a pink tea institution. I want it to be a crusading movement for peace and against war, for sobriety and against drunkeness, for the enrichment of personality and against profits for profit's sake, for the rights of minorities and against all unrighteousness. I want it to be for new creatures in Christ and against divorce, for devoted Christian homemakers and against adult delinquency, for Godliness and against gambling, for the worship of God and against the worship of gold. I want it to be for the keeping of life and against dishonesty and graft, for the importance of persons and against the importance of property.

I want The Methodist Church to be more concerned about persons instead of property and profits, to emphasize prayer more than a program, and to be concerned about the inner life instead of institutions, about the needs of today instead of the tradition of yesterday, about helping Christ save the lost instead of trying to save an institution.

I want The Methodist Church to go on taking the Gospel to those who need it rich and poor, adults and children, educa and illiterate, urban and rural, men a women.

To do this means that The Metho Church must be Red. It must be Red w the blood of sacrifice as was its Lord a Saviour. He was not pink, He was red. want The Methodist Church to die, if n be — to bring peace, sobriety, justice, mer and salvation to this needy world.

We have a broken world — broken w isms, broken with sin, broken because m lust for power and imperialism. It will ta sacrifice and blood, but I believe The Me odist Church will do it.

I want The Methodist Church to crusa for democracy and against totalitarianism, faith and against fascism, for brotherho and against communism, for the worth the individual and against imperialism, the church, home, state and society.

Today the columnist comes with his gloo the commentator with his gossip, the con dian with his gaiety, the capitalist with l gold, the communist with his guarantees a new world, but the Christian comes wi the good news of the Gospel of the livi Christ for every person.

The early Christians went forth to t that Jesus is the Christ, and that he is ali and he can bring life to all men. For doi this they were put in prison, scourged, stone and crucified; but with their message, "H is risen," and with their lives, they conquer the Roman Empire.

Today Christians are going with the me sage of the living Christ to Europe, Asi India and to all the isms. We will have be red to do it — red with the blood sacrifice.

Today our young people are anxious to g and spread the good news of life in a livin Christ, but many of our members prefer t have their treasures in boxes at the bank tha to invest them in the greatest movement all time — The Christian Evangelical Mov ment.

Some say that our scientists are afraid the Hydrogen Age. Some say Americans a scared. Some say the editors are frightene Why should we Christians be afraid? W have a living Christ. He is going to rul It may be three, thirty, three hundred three thousand years from now, but he wi be Lord of all. I am not afraid of the co

You And The Hoover Report

THE HOOVER COMMISSION —

Found that there is a highway in one of our western states that is bordered on one side by a National Park under the administration of the Department of the Interior; across the road is a forest under the control of the Department of Agriculture. If a hunter shoots a mountain lion on the National Park side of the road, there is a $5,000 fine and a possibility of two years in jail; on the other side of the road, the Department of Agriculture will pay you $15 for each mountain lion you shoot!

THE HOOVER COMMISSION —

Recommended regrouping and consolidation of agencies, elimination of overlapping functions and establishment of straight-line authority and responsibility up and down the line.

YOU ARE CONCERNED —

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Miscellaneous Advertisement

TEMPLE HALL, 35 Temple St., Bosto Mass., sponsored by the First Methodi Church. A good place for moderate incom young women to live or spend a vacatio in the heart of Boston. Young women care for the year round. Families in the sum mer. Rooms $4.00 per week and u Kitchen privileges. For information, wri the matron, Mrs. Florence Ordway.

. I have something better than he have a living Lord; he has a dead pher. He is building a world which ss away; I am helping Christ to build nich will never pass away.

n not afraid of the Hydrogen Bomb. heaven here and hereafter. I am not that the communist will take my prop- I do not have any for him to take. I t afraid of the Pink Fringe. I want it come red with sacrifice. I want The dist Church to change from pink to - to be as red as our Christ with sac- Then we will live as He does today. us pray that The Methodist Church bey the living Christ.—*Reprinted from Alabama Christian Advocate.*

ge Orders Negro Minister's me On Ballot

TLE ROCK, Ark. (RNS)—Federal Judge nas C. Trimble has ordered that the e of a Negro minister be placed on the ocratic primary ballot as a candidate for alderman here.

ne order overruled an action of the Pu- County Central Democratic Committee, h refused to list the Rev. J. H. Gatlin he ballot.

the federal court hearing on the mat- party officials argued that the Demo- c party was a private organization, and, efore, could make any rules it liked.

ttorneys for Mr. Gatlin contended, how- , that the party performed a public func- , and for that reason could not be con- red a private organization.

e Homemaker's Corner

s. Harry A. Burnham

ever the home has been challenged it oday; not the American home only, but istian homes everywhere.

few days ago I overheard six men dis- ing the world situation, a "crisis" they ed it. I quite unashamedly listened as I by a window in a hotel parlor. The men e grouped around a table and they were deadly earnest. It was significant that, le they were talking about their churches about religion, I did not hear any de- nination mentioned. They might have n Methodists, Baptists, Congregationalists, members of any one of several churches, of different ones. What they were in- sted in was how they were going to e Christian people realize that the strug- which is now going on in Korea, and ch threatens other areas, is not a question 38th parallel, or of certain people stay- within their geographical boundaries, is a conflict between those who believe God the Father Almighty and those who and teach that there is no God.

he evening after I heard that discussion ad the editorial in ZIONS HERALD for July 5th, "The Importance of Korea." I was surprised to learn that President Syngman Rhee of Southern Korea is a former Methodist minister, and that he is surrounded by a large number of Christian native advisors. That made me know that the outcome was sure, even though the struggle may be long.

Then I remembered what a friend of mine who came to this country from his native Hungary told me. He is an engineer and has become a naturalized citizen of the U.S.

He was brought up in a Christian home in Hungary. For several years during the war he could get no word from his relatives in Hungary. But recently he has heard from them, and they tell him that they must give up all religious activity; their children must not go to a Sunday school because it is all "imperalistic propaganda."

So it seems clear that the world is being divided, swiftly, surely and ruthlessly, into two camps; the army of our Lord and His Christ, and the hoards of anti-Christ and non-religion.

There can be no question about the final result, but it is very important not to lose sight of the real significance of events, and to know that now every Christian home must be more actively Christian than ever before.

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Parochial Schools Are Not By Any Ruse Public Schools

Not all members of the Roman Catholic Church blindly follow their hierarchy. This was shown in a letter to the editor of the *Springfield* (Mass.) *Union* of April 24, 1950. The letter was signed Bernard Gregory Stone of Fitchburg (Mass.), and stated that parochial schools should be self-supporting. Mr. Stone's letter follows:

"Sir: I would like to offer some comment relative to your correspondent's article captioned: 'Denies Catholics Hostile to Public School.' As a practical Catholic, I find that our requests for the 'auxiliary services' as they are sometimes called, which are furnished the public school children, are desired by our hierarchy for their parochial schools in order to establish the principle of public tax aid for our schools, and their desire is for full tax support of our schools on a par with the public schools.

"The parochial schools are not public schools, not by the widest stretch of the imagination. They are private schools and should be self-supporting. The church should also furnish busses for their school children and not try to horn in on federal money for such type of service. The fact that a large majority of Catholics refuse to send their children to the public schools is a belligerent gesture and we by this attitude should automatically become ineligible for public aid in any form. The Rev. Paul L. Blakely, S. J., of the Catholic review *America* stated some time ago that it was the duty of every Catholic parent to refuse to pay taxes for their support and it was also the duty of every Catholic father to keep his children out of them. The mere fact that we pay a double tax is our own fault and it does not entitle us to special privileges.

"The' 'fringe' benefits, which we so innocently claim are all that we desire, are but a part of the whole of the benefits which we plan to demand in the future. Mr. Barden, incidentally, is not the bigot that the Catholic press and clergy would have us believe, but a 100 per cent public-spirited American citizen who is desirous of seeing our Constitution upheld. It is most unfortunate that the Catholic authorities have not approached this controversy with clean hands. The Constitution reads as follows: 'No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious groups or organizations or vice versa.'

"It is a very sad sight to witness our Catholic legislators 'giving in' to Catholic pressure groups for further financial requests, with our government already overburdened from the many pressure groups in Washington. Will we never learn?" — Reprinted from the *Scottish Rite News Bulletin.*

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PERSONS

An informal reception was held Sunday evening following the service at the Ipswich Methodist Church, for the Rev. and Mrs. Frank Peverley and the Rev. and Mrs. Stead Thornton, who have recently taken up residence in Ipswich, Mass. Both Mr. Peverley and Mr. Thornton retired from the active ministry at the June session of the New England Annual Conference. The Rev. Delphas S. Barnett, host minister, presided at the reception and refreshments were served by members of the local W.S.C.S.

Martha's Vineyard Activities

Guest preachers for the remainder of the summer at morning and evening services at the Summer Assembly of the Martha's Vineyard Camp Meeting Association will be:

July 23 — The Rev. S. Lee Whiteman, Jr., district superintendent in the Northeast Ohio Conference.

July 30 — The Rev. Bernard C. Clausen, Euclid Avenue Baptist Church, Cleveland, Ohio.

August 6 — The Rev. H. Hughes Wagner, Trinity Methodist Church, Springfield, Mass.

August 13 — The Rev. J. Manley Shaw, Central Methodist Church, Brockton, Mass.

August 20 — The Rev. Wm. R. Leslie, St. Mark's Methodist Church, Brookline, Mass.

August 27 — The Rev. Charles M. McConnell, professor at Boston University School of Theology.

Lectures and discussion groups during Camp Assembly Week, August 14th to 18th, will be under the guidance of the Rev. Dr. S. Ralph Harlow, professor of religion and Biblical literature at Smith College. A daily vacation Bible school will be directed by Miss Dorothea C. Collins from July 17th to August 10th.

The Rev. Dr. Daniel L. Marsh, president of Boston University, is recovering from an operation at the Massachusetts Memorial Hospital in Boston.

The Rev. John M. Walker of Ashland, Mass., retired member of the Indiana Conference, was guest preacher at the Wall St. Methodist Church in Jeffersonville, Indiana, on Sunday morning, June 25th, in the absence of the pastor, the Rev. Frank Templin, who was attending the annual session of the Indiana Annual Conference in Bloomington.

The Rev. Wm. Shaw has left the pastorate of the Methodist church in East Braintree, Mass., to become assistant Naval Attache to our U. S. ambassador in Korea. A reserve officer and son of missionary parents just evacuated from Korea, Mr. Shaw is one of two men in the U. S. Navy who can speak Korean. On page 12 of this issue, there is printed a letter from his father, the Rev. Wm. E. Shaw, reporting on the missionaries' evacuation from Korea.

The Rev. Nels F. S. Ferre, professor of philosophical theology at Vanderbilt University, Nashville, Tenn., will preach at the Harvard-Epworth Methodist Church, Cambridge, Mass., on Sunday morning, July 23rd at 11 a. m. His subject will be "How To Find Personal Peace." Before going to Vanderbilt, Dr. Ferre was professor of theology at Andover Newton Theological School in Newton Centre, Mass.

Mrs. Ada Mercer, widow of the late Rev. Elijah Mercer, who passed away in Dover-Foxcroft, Me., on June 15th, is visiting her son, Wilfred M. Mercer, in Sioux City, Iowa.

The Rev. William H. Duvall, minister of the Atlantic Methodist Church in North Quincy, Mass., has announced that his church's junior-high-school-age baseball team (uniformed) would like to arrange games with teams of other churches. Arrangements should be made with Mr. Garfield McCulley, PResident 3-0681.

The Rev. Joseph Belcher, who was appointed to the pastorate of Tremont Street Methodist Church in Boston, at the recent session of the New England Conference, is making his home at 122 Mt. Auburn St., Cambridge, Mass.

G. Albert Higgins, Jr., younger son of the Rev. and Mrs. G. Albert Higgins of First Methodist Church, Lynn, Mass., will enter the University of California (Los Angeles campus) this Fall, under the NROTC program. He graduated with honors from Mount Hermon School in Northfield, Mass., this last June.

Franklin P. Frye, Jr., son of the Rev. and Mrs. Franklin P. Frye of St. Paul's Methodist Church, Manchester, N. H., graduated in June from Burdett College in Boston, and on July 5th assumed a position under the executive training program of the S. S. Kresge Company, being assigned to the Paterson, N. J., store. His sister, Alice M. Frye, was married on June 24th in St. Paul's Church to Philip A. Crane of New London, N. H., son of Mrs. Minnie Crane. Mr. Crane is employed by the Milner Hotel Chain and the couple will live in Detroit most of the summer, after which Mr. Crane will receive an assignment elsewhere.

Mount Bellingham Methodist Church in Chelsea, Mass., announces its summer program of preachers. In July the pastor of the church, the Rev. Edwin S. Dahl, will conduct the services.

August 6 — The Rev. John Snook, Jr., Memorial Methodist Church, Winchester, M

August 13 — The Rev. Norman Ba First Methodist Church, Nashua, N. H

August 20 — The Rev. Henry I. B Boston Street Methodist Church, Lynn, M

August 27 — The Rev. Norman M. professor of Christian sociology, Drew T logical Seminary, Madison, N. J.

Sept. 3 — Mr. William Sheppard, preacher, and Mr. Spurgeon Thistle, lay er of Mt. Bellingham Church.

Miss Elaine Dahl, daughter of the and Mrs. Edwin S. Dahl of Mt. Bellingl Methodist Church in Chelsea, Mass. has cently left for a summer in Europe. On itinerary are visits to England, France, I land, Belgium, Germany and Italy. I ing the winter months Miss Dahl is a fessor of music at Randolph-Macon Coll Lynchburg, Va.

Fall conferences in the Northeastern Ju diction are as follows: Erie Confere Sept. 6th-10th, at Allegheny College, Me ville, Pa., Bishop Lloyd C. Wicke presidi New Jersey Conference, Sept 21st-25th, Ocean City, N. J., Bishop Paul E. Ma presiding.

Speakers have been chosen for the To Meeting of the Air program to be broad from Nashville, Tenn. July 25th, in c junction with the Institute of Higher E cation which will be in progress on Scarritt College campus July 25-27. Fortas, Washington attorney and former der secretary of the Department of Interi will take the positive side of the questi "Is Freedom of Speech Threatened in Am ica?" Henry J. Taylor, author, foreign c respondent and American Broadcasting Co pany commentator, will present the negati The broadcast will be heard over the Ame can Broadcasting Company, 7-7:30 p.m. CS

On Saturday evening, June 24th., in Sa Paul Church, Jamaica Plain, Mass., Miss tricia Gene Coontz was married to Mr. R ert Alexander May, also of Jamaica Pla The Rev. Herbert T. Coontz, pastor of t church and father of the bride, perform the ceremony. Dr. Francis W. Snow, t bride's teacher in organ, presided at the c sole. Mr. May is a student in Northeaste University, majoring in physics. Mrs. M is organist at Epiphany Episcopal Church Dorchester, Mass.

The Rev. Dr. Wynn C. Fairfield, of El hurst, Long Island, has been appointed ministrative secretary of the planning co mittee of the National Council of the Chur es of Christ in the U.S.A., it was announc in New York recently by the Rev. Dr. E F. Adams, executive secretary. The Nati al Council is a new church agency bei sponsored by 26 Protestant and Orthodox

tions with a membership of over 26,
and will combine eight national inter-
national bodies, including the Federal
l of Churches. Dr. Fairfield, who as-
his duties this week, will assist Dr.
in helping to expedite the administra-
tails among the eight Protestant agen-
preparation for their formal merger
onvention in Cleveland, Ohio, Nov.
Dec. 1st.

editor of ZIONS HERALD has resumed
mmer news broadcasts, "Highlights in
ous News," each Sunday morning at
.m., over Boston radio station WNAC.

Rev. Dr. Geoffrey Wardle Stafford,
sor of church history at Drew The-
al Seminary in Madison, N.J., has re-
returned from an extensive trip in
ear East, and is spending the remainder
y and August at his summer home in
nfield, Mass.

six-weeks series of sermons on "Open
s to New Life" is being delivered dur-
uly and the first Sunday in August, by
Rev. John Hoon, minister of Wesley
odist Church in Springfield, Mass. Guest
sters will preach on the last three Sun-
in August during the vacation of Mr.
n.

hur W. Hicks

obinson Memorial Church, Malden,
s., has sustained a loss in the passing of
Arthur W. Hicks, trustee of the church
lay member of the New England An-
Conference.

r. Hicks was for many years organist of
Union Methodist Church in East Bos-
and was later director of music at Cop-
Church in Boston and the Medford Hill-
church. He practiced dentistry in Bos-
for many years and was also an in-
ctor at the Harvard Medical School, of
ch he was a graduate.

r. Hicks was active in laymen's affairs
Greater Boston and was a member of the
on Methodist Social Union, but his great-
contribution of Christian service was in
local church. He was a local preacher
spoke often to young people's groups.
devoted much of his spare time to call-
and personal evangelism, and was active
he visitation campaign held in connection
the E. Stanley Jones meetings held in
den last fall.

uneral services were held at the Robin-
Memorial Church on Sunday, July 2nd,
ducted by the Revs. Herbert T. Coontz
David Harold Hickey. The committal
ice was read at Dover, N.H. by Dr.
ks' brother, the Rev. T. Ross Hicks, min-
of the Methodist church in Northamp-
Mass.

The first Methodist church house in the state of Ohio and the North-west Territory was erected at Blue Creek, Adams County, Ohio in 1800. The first meeting held in this new building was a quarterly conference conducted on August 29, 1800. On Sunday, August 27th, there will be a sesquicentennial service of worship conducted at this spot. The Rev. E. A. Pollard Jones of Stamford, Conn., a native of Adams County, has been invited to be the principal speaker at this celebration.

The Wood Twins

The Revs. Jerome Wood, left, and Joseph Wood, right.

The Rev. Jerome Wood of Danielson, Conn., retired member of the New England Conference, recently returned with Mrs. Wood from a motor trip to Rochester, N.Y., where Mr. Wood celebrated his 92nd birthday with his twin brother, the Rev. Joseph Wood, pastor's assistant emeritus of the Corn Hill Methodist Church.

The brothers, identical twins, have been observing their birthdays together on June 18th, for more than half a century.

Mr. and Mrs. Wood celebrated their 65th wedding anniversary on June 9th, and also the 65th anniversary of Mr. Wood's graduation from theological school and his joining the New England Conference.

The Rev. and Mrs. R. D. Bisbee have recently returned from the mission field in India and are now living at their home at 786 Broadway in Everett, Mass. Dr. Bisbee has served in India as a missionary of The Methodist Church for 40 years.

EVENTS

The Rev. James A. Walls and Pearl S. Brown of Centerville, Iowa, were married on June 4th by the Rev. Robert Virgil Smith, director of religious activities at Cornell College. The ceremony was held in the college church in Mount Vernon. The officiating minister is a son-in-law of the groom. Mr. and Mrs. Walls will make their home in Centerville.

Newton Union Services

Speakers at the union summer services in Newton, Mass., for the month of August, are as follows:

August 6 — The Rev. George A. Coe, Massachusetts Congregational Conference.

August 13—The Rev. Miles H. Crumbine, Plymouth Congregational Church, Shaker Heights, Cleveland, Ohio.

August 20 and 27 — The Rev. Winthrop S. Hudson, professor of the history of Christianity in Colgate-Rochester Divinity School.

Universalist Radio Case

BOSTON (RNS) — The United States Court of Appeals here upheld the action of a U. S. District Court in dismissing a suit brought by the Massachusetts Universalist Convention against radio station WLAW in Lawrence.

In 1949 station officials cancelled a scheduled Easter sermon by the Rev. Kenneth L. Patton of Boston because, they said, the script was "not in the public interest." In his script, Mr. Patton questioned the belief that Christ's body rose after His death.

A civil suit was instituted by the Convention last December, but Federal Judge Francis J. W. Ford upheld the station's motion that the case be dismissed.

At the same time, Judge Ford quoted previous court decisions which held that the licensed owner of a radio station has the duty of determining which programs shall be broadcast. He said it was decreed, in other cases, that the licensee is obliged to reserve to himself the final decisions as to what programs serve the public interest.

In upholding Judge Ford's decision, the appeals court judge said the case should have been brought in a state rather than in a federal court.

"However much we may feel that the defendant's refusal to allow the broadcast of the temperate, sincere and dignified sermon in question was indeed a sorry performance," the decision said, "nevertheless we think that:

"The district judge was not unreasonable in concluding that it was more appropriate to leave to the state courts the adjudication of whatever rights the plaintiff might have for breach of contract."

Non-Catholic Gets Adoption Of Catholic Child

SANTE FE, N.M. (RNS) — District Judge David W. Carmody has granted the petition of Dr. Sidney Auerbach, a non-Roman Catholic, to adopt a six-year-old boy who was reared a Catholic, despite protests by the Rt. Rev. William T. Bradley, director of Charities of the Sante Fe diocese.

Monsignor Bradley had declared that the boy should be put in a Catholic home. He contended that children should be placed in homes of the same religious belief as that into which they were born.

Judge Carmody said the permission-to-adopt order was "routine," in view of the fact that the child's father had reiterated his consent to the adoption by Dr. Auerbach. He added that a favorable report had been received from the State Welfare Department on the suitability of the Auerbach home.

Dr. Auerbach said the child will have "complete religious freedom" and can decide at maturity what belief he wants to embrace.

On A Wide Circuit

W. W. Reid

The Rights of the Child

It is unfortunate that the world press has given so much over-emphasis to the difficulties and clashes and disagreements within the organizations of the United Nations that some of the truly significant achievements, plans, and trends within many less spectacular agencies of the body have gone unreported. For example, what can you tell about the Social Commission? What is it doing for children? What for the world's poorly-housed, or undernourished? What for people who are aged and displaced? What to end traffic in persons? Yet very real progress has been made in their fields—made quietly and without headlines and fanfare — by the Social Commission—advisory to ESC, WHO, UNICEF and other United Nations bodies.

A recent study by the Social Commission brought to light that there are 600,000,000 children, under 15 years of age, in the so-called underdeveloped areas of the world; and that about 80 per cent of them suffer from undernourishment, malnutrition, and lack of educational and medical facilities. In most of this same area, it was discovered, 50 per cent of all children die before reaching their 15th year; and the mortality rate of children (one to fifteen years) is five to ten times higher in the underdeveloped than in the more developed countries.

The Social Commission recently drafted a "Declaration of the Rights of the Child" (likewise little publicized) which attempts to set up goals in child treatment for U.N. member nations. They are high-sounding principles: one can but hope that before too many years this creed will become the practice of the nations — U.S.A. included:

"The child shall be given the means necessary to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity.

"The child shall be entitled from his birth to a name and a nationality.

"The child shall enjoy the benefits of social security. He shall be entitled even from before birth to grow and develop in health. He shall have the right to adequate nutrition, housing, recreation and free medical services.

"The child shall be given opportunity to to grow up in economic security, in the care of his own parents whenever possible, and in a family atmosphere of affection and understanding favorable to the full and harmonious development of his personality.

"The child shall be given an education which will bestow upon him general culture and enable him to develop his abilities and individual judgment and to become a useful member of society. Such education shall be free.

"The child shall in all circumstances be amongst the first to receive protection and relief.

"The child shall be protected against all forms of neglect, cruelty and exploitation.

"The child shall be protected against any practice which may foster racial or national discrimination or hatred.

"The child who is physically, mentally or socially handicapped shall be given the special treatment, education and care required by his particular condition.

"The child shall enjoy all the rights set forth above, irrespective of any consideration of race, color, sex, language, caste, religion, political or other opinion, national or social origin, property, birth, legitimacy or other status."

Empire Grove Camp Meeting

The Empire Grove Camp Meeting will be held at Empire Grove in the town of East Poland, Maine, from July 30th to August 6th. The first public service will be on Sunday, July 30th at 10:30 a.m. when the Rev. Lester L. Boobar, pastor of the Waterville (Maine) Methodist Church, will preach. At 3:00 p.m. the speaker will be the editor of ZIONS HERALD. At 7:00 p.m., after a song service, the Zion Singers of the A. M. E. Zion Church of Portland, Maine, will present a sacred concert under the direction of the Rev. James T. Goode.

Each morning, Monday through Saturday, following a morning watch period, the children will gather in a Vacation Bible School under the direction of Mrs. Helen Smythe of Portland. The intermediate young people will meet with the Rev. Lewis H. Beckford of Gorham, and the senior high youth with the Rev. B. F. Wentworth of Norway for classes in churchmanship. A course for a will be directed by Dr. Joseph D'Alf professor of philosophy at Bates Coll Lewiston, using the subject: "Applying Teachings of Jesus." The Rev. L. H. B ford will direct the chorus choir and Olive Grundy of Auburn will con courses in handcraft.

Monday is Rural Church Day with Rev. B. F. Wentworth, executive secretar the Maine Conference Town and Cou Commission, in charge. At the 3:00 discussion period, the Rev. Gertrude Ha will lead the discussion, and the Rev. P Vernon of Poland Community Church be the speaker at 7:00 p.m.

Tuesday is Education and Missions D in charge of the Rev. G. D. Moores, exe tive secretary of the Boards of Education Missions of the Maine Conference. He direct discussions in the afternoon and sent a special program in the evening.

Wednesday is W.S.C.S. Day, in charge the officers of the Portland District W.S.C with Mrs. B. M. Hanninger, president, leader. After a work-shop period in afternoon, the evening service will expl the subject of "The Place of Women in Near East." The speaker will be the R Shibley D. Malouf, pastor of the Thorn Heights Methodist Church of South P land.

Thursday is Bible Day, with the Rev. Ha mond Peterson, superintendent of the Ma Bible Society presenting his collection of r and unusual Bibles at the afternoon peri and speaking in the evening.

Friday is Inter-Racial Day with the R James T. Goode of the A. M. E. Zion Chur of Portland leading a discussion in the aft noon on the problems of inter-racial und standing, and bringing the message at t evening hour.

Saturday evening is the annual Home T ent Concert.

Sunday, August 6th, will bring the can

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g to a close with the first service a Feast at 9:30 a.m., conducted by the . D. Porter, pastor of People's Meth- Church in South Portland. The speak- he 10:30 a.m. service will be the Rev. C. Flood, pastor of the Congress Methodist Church of Portland, while ev. Harold C. Bonell pastor of the Cen- quare Baptist Church of Portland, is peaker at the 3:00 p.m. service. The aer at the closing service at 7:00 p.m. e the Rev. Leslie W. Howland, pastor e High Street Methodist Church of rn.

gram director of the camp meeting is Rev. Lester L. Boobar, of Waterville, he Rev. Ernest C. Flood is manager and rer.

w Can Small Communities riend The Negro?

P. Burton

efer to the following sentence in your t editorial, "Rulings of the Supreme rt:"

n this whole controversy the church has pportunity to show itself a real friend of Negro in trying to improve his lot, by erstanding his needs and endeavoring to ister to those needs in a way that will be and Christian in every respect."

am writing to suggest that, to supplement statement quoted above, there be printed he *Advocate* in the near future an article ch would point out and discuss specific s in which Methodists of typical small mmunities in Virginia should show them- es to be "friends" of the Negro.

he relationship between the two races ns to vary considerably from place to e in the South. In Richmond, I have n Negroes and white people sharing the ilities of the city and state libraries and, ording to the *Times-Dispatch,* a Negro yed alongside white young men on the fessional football team there. In Raleigh, rth Carolina, a Negro was elected to the school board. At the University of Ar- nsas, a Negro girl was voluntarily admitted the medical school. In Chapel Hill, North olina, Negroes have on several occasions rshipped with white people in community- le religious services. At the University Virginia, a white fraternity gave a dinner honor of the Negro houseman who had ved them for 35 years. Even in the con- vative town of Bedford, I am told that a white individuals have been attended a local Negro physician.

re these things wrong? Or are they steps a direction in which all Southern com- nities should be moving? If not, where uld Christ have us draw the line?

have several reasons for suggesting such article. In the first place, I do not believe t this problem receives much attention at local church level. Southern race relations are not often mentioned either in the pulpit or in the Sunday school classroom, and I do not recall ever having had the opportunity of attending a course on this subject in a local church training school.

It is possible that in some churches the members know more about social conditions in the mission fields of China and India than about the problems confronting the Negroes in their own communities. My own belief is that if a representative group of Christians in every county seat in Virginia would meet to study this problem prayerfully for five consecutive evenings, there would be a remarkable improvement in race relations in the state within a few months.

In the second place, I believe that the Golden Rule requires that we *take the initiative* in helping the Negro. Most Southern comment which I have read regarding the recent decisions of the Supreme Court seems to express relief that the decisions did not go further and at the same time determination to fight to prevent further "equalization." Southern politicians often point to the progress in race relations which has been made without "outside interference," but was not much of this progress the result of court decisions, action by labor unions and athletic organizations and pressure from the N. A. A. C. P. rather than of voluntary action by white Christians?

In the third place, does not the principle of "noblesse oblige" demand that the white man generously share with the Negro the good things of life which he desires for himself? John Temple Graves recently stated in his column that decent white people want the Negro to have "a good education and, also, to have benefit of more Negro doctors, lawyers, nurses, teachers and such." Does he mean that these are things we can safely let the Negro enjoy without endangering white supremacy? Columnist Ross Valentine recently wrote, "If all Negroes (and whites) were as wise as men of Dr. Bunche's calibre, or Joe Louis' or Jackie Robinson's for that matter, there would be no racial problem." Is it not true that all three of these Negroes had the advantage of opportunities for education and cultivation of their respective talents which are denied those Negroes who remain in the South?

I once saw on a poster a statement which I believe was as follows:

"A man never stood so straight nor so tall as when he stooped to help a little child."

Perhaps it is also true that reaching down to lift the black man to his own level will add to his own stature.—*Reprinted from the "Virginia Methodist Advocate."*

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"True prayer implies fellowship with God, reciprocal intercourse with him; and this is possible only on the personal plan. The only truly spiritual union with Diety is the union of communion; and this is made possible only through his personality, only through the fact that he is, as Scripture says, the *living* God."

* * * *

"Basic Issues in Christian Thought," by Albert C. Knudson, Abingdon-Cokesbury, Nashville, Tennessee

● ● ● ● ● ●

Dear Hearts And Gentle People

Rosetta M. Spencer

Mr. Brad

Mr. Brad was one of my elderly friends. He was an inventor, of just what, I never really knew. But he could make or mend almost anything. I was always happy to be sent on an errand to him when there was a broken tool or a part of a machine to be repaired for he would let me wait and watch him do it in his workroom in his house.

Before any bicycles were ever seen on our roads Mr. Brad made a contraption with four buggy-wheels, two pedals and a seat upon which he rode about town scarcely any faster than he could walk.

Mr. Brad made a fine sail-boat which he kept anchored on our beautiful lake Suntaug. He was said to be the best fisherman in town. My brothers had a white dory with red stripes which I was not allowed to use by myself until I could prove that I could row properly; I did not have much chance to learn, for my brothers seldom used the boat except in the evening.

One day when I was practicing rowing with the long painter of our boat tied to a post on the shore, Mr. Brad saw me. He began to teach me to row. I had had permission to sail with him whenever he invited me. For several days he took pains to teach me. Then one day when my mother was persuaded to come down to the lake to watch me, I convinced her that I was competent.

Sometimes when Mr. Brad saw me fishing from shore he would invite me to go sailing. I never ceased to delight in this sport, first with Mr. Brad and years later with a kind young Methodist minister in Friendship, Maine, whose wife did not care for sailing; then with Captain Murphy, in his schooner filled with summer people.

Mr. Brad played the accordion beautifully. When he made music sitting on his back porch people would sit on the cemetery wall next to his house and listen. He never played in public. Sometimes on summer evenings his music would be heard on the lake as he sailed his boat.

He never talked much to me but he was a kind and gentle friend.

"There'll Be More Next Sunday!"

Roy A. Sturm

Easter Sunday began before 6 a.m., with the Lisbon, New Hampshire, parsonage family scurrying around to get father and his visitor off to the sunrise service at Landaff. The visitor had previously learned all about the sesquicentennial the Landaff Methodist Church is preparing to celebrate this summer.

"You know, Bishop Lord is coming," they had excitedly explained and, "We're going to celebrate in a special way too. We expect to have the abandoned school building, which we recently purchased, remodeled and ready to dedicate as the home of the D.P. minister we are expecting soon. We just must have someone to help our pastor with these new churches, you know."

So with a final wave of the hand, and a smile, the two were off. Both were anxious to participate in the Easter sunrise service in historic Landaff — the mother church of Methodism in the North Country. Arriving at the church, they found the sanctuary appropriately decorated and filled with worshippers. Fervently all participated in the service, as many of them had done for a number of years. Each seemed to have a personal interest in the service and to derive an inner strength from the message.

Afterwards, coffee and doughnuts added to the friendliness of the hour. After each child had consumed two or three doughnuts, each began to complain about the dryness of his mouth and throat.

As soon as the regular Sunday morning worship service at 11 a.m., at Lisbon was concluded, there was a mad rush to the parsonage, where a delicious dinner was hurriedly eaten. Immediately afterwards there was another wild dash to make the schedule for the three afternoon services. En route a stop was made to pick up a helper from the Lisbon Church and one from the Landaff Church. Proudly and with pleasure the lay workers related how their pastor and his wife had organized the church school last fall, and, with Yankee finality, remarked, "Last Sunday he baptized 14 at the Palm Sunday Service." To their way of thinking there could be no further arguing about the wisdom of starting a church in a churchless neighborhood!

From Swiftwater to Benton went the pastor and his friend for the first Easter service to be held there in 20 years. It was in the abandoned Methodist church. Here a full house of parents, grandparents, and friends waited to see 18 babies and young people baptized. The pastor later remarked that one of the most enthusiastic supporters of the church school is a Roman Catholic, greatly interested in the youth.

Back at Swiftwater to pick up the two lay leaders, the two clergymen were in time to hear the closing number on the Easter program, presented by 20 youngsters. How those youngsters, who had attended Sunday church school less than six months, could read and tell the Easter story!

Tired from attending Easter services? But wait; the host has one more surprise! His guest must witness the birth of a brand new Sunday school at North Lisbon. To do so they must hurry! They arrived just in time to observe the closing of the first Sunday church school session. After words of encouragement from both the pastor and visitor, they proceeded to plan methodically for the future of the school. The 21 pupils, teachers, and officers were sure they could carry on.

"Next Sunday," they said, "there will be many more here."

Back at the parsonage the two hurriedly ate sandwiches, then were off to the district parsonage at Andover, a distance of 100 miles. The pastor's guest must be ready to leave with the district superintendent by 9:30 a.m. Monday.

O, yes, you wonder about the host? George Wiseman is a new man in the New Hampshire Conference, coming to Lisbon 10 months ago from the New England Southern Conference. During the 10 month period he has not only served the Lisbon and Landaff churches as pastor, but has started three new Sunday church schools and preaching places at Swiftwater, Benton, and North Lisbon.

"There are so many village neighborhoods in the North Country of New Hampshire that have no churches of any kind that we have felt we just had to do something about it," remarked the consecrated pastor and his wife.

Modestly George admitted to his guest that he is the author of a poem called, "A Prayer for Youth," which has been published in many magazines, and widely used. On the library table was an impressive volume of religious poetry, in which there was one of George's poems entitled, "Easter Must Be Reclaimed." His district superintendent asked, "Did he show you a volume of poems he wrote, and the poems of his that have been published abroad?"

As the guest stepped from the automobile in front of the district parsonage George called out, "I'll meet you Wednesday afternoon at 5 o'clock at the Base Station of the Tramway. We must go over to the Lyman and the Blue School neighborhoods. Th are no churches there, either, and I w you to tell me what to do about the peop And so he and his guest parted after a v busy Easter Sunday, but what a worth-wl Sunday. How many people he had hel that day by being willing to do more t was normally expected of him! O, that had many more ministers like George W man, whose main interest is to get the W to the masses in the great unchurched ar

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Pause! Think! Pray!
On Hiroshima Day!

Sunday, August 6th

Beginning in 1946, the survivors of Hi shima have marked the successive anniv saries of their atomic ordeal with fervent peal to all people to join them in their nunciation of war. They have dedicat their community as a world shrine for pea They have prayed that all men might moved by the new spirit of brotherho which they so deeply feel.

Each year their inspiration and examp have stirred a small but growing numb of individuals, groups and communities other lands to participate, each in its ov way, in meaningful observance of Hir shima Day.

Except for a very, very few, the peop of America and other countries have th far not heard nor heeded the prayers f peace arising out of Hiroshima. Four a niversaries of the atomic destruction of near 100,000 men, women and children ha passed with scarcely a sign of recognition.

As the fifth anniversary draws near, w is ablaze in Asia. No one knows how gre or how immediate is the danger that th fire may spread beyond its present confin and engulf the inflammable structure of t whole world in a new holocaust.

But no one can doubt that the time very near when each of us must choo whether our own feelings, thoughts and a tions are to intensify and spread the flam of war . . . or to merge with the radian newly arising out of Hiroshima and man another corner of the earth — the radiance world good-will, of brotherhood and pea which could become the future light of t world, to illumine and dissolve the dar disordered conflicts within us and about u

Each of our lives will help to fashio either the light or the fire. Should we n pause, ponder, pray . . . on Hiroshima Da

As a reminder of the day and momen it is suggested that the bells or other devic of churches and temples of all faiths sounded at 8:10 a.m. Sunday, August 6t Announcements made beforehand in t churches, in the newspapers and in oth ways might suggest that these be a sign for at least a few moments of quiet thoug or prayer. Some individuals and groups a planning or may wish to plan other acts

of deeper self-dedication. Peace must made in the minds and hearts of

pu wish to help awaken a greater usness of unity within mankind on ima Day, it is suggested:

hat you talk with ministers and others r community about the observance of ay; — ask that the church bells be ed; — and that announcements be beforehand from the pulpits, in the apers and over the radio.

t you get in touch — by visit, per- letter, phone or wire — with friends, ntances, leaders of clubs and organiza- to which you belong, both in your community and in other cities and (even in other countries).

SS THE WORD FROM FRIEND TO ND AROUND THE WORLD — "Let urch bells ring! And let us together silently for peace on Hiroshima Day!"

— Eugene L. Belisle.

ernships

mmer internships in Christian service being served by 20 college students ghout the nation under the sponsor- of the Department of Negro Work of Board of Missions and Church Extension. e inter-racial plan places white students egro churches as recreational and educa- l leaders. A number of Negro students engaged in inter-racial work camps such e border Rio Grande Valley camp at r, Texas, and the Iowa Rural, Cuba, Angeles, and Mexico camps. College ents work with local churches, often in s and churches outside their own geo- hical areas.

rvice in strategic spots where students learn to deal effectively with problems fronting churches has a two-fold purpose. enables the student to decide whether istian life service is his real aim, and it vides interested and trained leadership re it is vitally needed.

irector of field work, the Rev. Charles Golden, said applicants selected for sum- service had been carefully screened in rviews with superintendent of the De- ment of Negro Work, Dr. Edgar A. e, and Mr. Golden. Efforts were made place students where their special skills d be best utilized and where the situa- differed sufficiently from their previous erience.

mmer Work Camp

wenty-two Methodist students are using city of New York as a laboratory for a mer work camp.

ollege students from 16 widely scattered es from Washington to Florida are get- first-hand experience in the complex k of the church in the nation's largest The six-week period of inter-racial work, recreation, and leadership will conclude August 5th.

Following a period of general training in co-operation with other Protestant work campers, students have been assigned to specific Methodist parish projects. They learn to deal with city church problems caused by racial tensions, industrial conflicts, and population shifts.

In association with professional staff members of such well-known New York churches as the Church of All Nations, the campers participate directly in projects as recreation leaders, playground supervisors, vacation school workers, and other assistants. Two campers are working with Methodist Camp Service, organization which sends hundreds of children from city slums to open air.

Week-ends are spent in group discussion, worship, and recreation. Observation of labor and management on field trips and a discussion period of the problems involved is a typical "spare-time" activity of campers. Prominent leaders speak to the group, and interviews are arranged with experts in fields in which the camper is particularly interested.

Bishop Cautions

Toronto, Canada. July 6 — Bishop G. Bromley Oxnam of New York, here for meetings related to the World Council of Churches of which he is one of the six presidents, today underscored a warning to churchmen to avoid association with the communist-inspired "Stockholm Appeal" for peace.

Issued by the executive committee of the Church Commission on International Affairs, the pronouncement cautioned peace-loving Christians against giving endorsements to communist-sponsored peace proposals that might be used by them for propaganda purposes quite different from those intended.

Commenting on the statement, Bishop Oxnam said:

"Church leaders, to avoid being duped, should be alerted to the world-wide, Communist-instigated and Communist-directed appeal for peace behind which Communists promote their own propaganda and other objectives.

"This appeal is commonly known as the "Stockholm Appeal." It calls for strict international control of atomic energy, but the Russians are the ones who have refused just such international control.

"Because it is an appeal for peace, some churchmen have lent their names unwittingly to a Communist-inspired movement.

"The Commission of the Churches on International Affairs wisely said: 'Let us continue to work for peace with all our strength and let us make sure that our churches do not echo any secular voice, but only the voice of the Master'."

Boston Area Calendar

July 16-22 — Senior Youth Institute, Rolling Ridge.

July 16-22 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 16-25 — Jacksonville Camp Meeting, Jacksonville, Maine.

July 23-29 — Intermediate Camp, Rolling Ridge.

July 23-29 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 23-30 — Worcester District Christian Outlook Institute, Sterling Camp Ground.

July 30 — August 5 — Christian Adventure camp for Intermediates, Camp Aldersgate.

July 30—August 5 -- Senior Youth Institute, Rolling Ridge.

July 30 — August 6 -- Annual Assembly, Methodist Camp Ground, The Weirs, N. H.

Each Sunday and Thursday night during August — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

August 5-6 — Young Adult Assembly, Camp Aldersgate.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 13-19 — Boston Area Leadership Training School for M.Y.F. leaders above the local level and for adult workers with youth in the sub-districts, districts, and conferences. Maine Conference Campsite, Winthrop, Maine. Dean, the Rev. Harold Keir, 8 Green Street, Concord, N.H. Cost $17.50.

August 19-27 -- Christian Life Institute, Laurel Park.

August 20-26 — Senior Youth Institute, Rolling Ridge.

August 20-27 — Hedding Camp Meeting, Hedding, N.H.

August 27-31 — Older Adult Conference, Rolling Ridge.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

Sept. 3 — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

Sept. 19 — Worcester District Conference, Leominster, Mass.

Sept. 20 — Springfield District Conference, Northampton, Mass.

Sept. 25 — Boston-Lynn Joint District Conference, College Avenue Church, Somerville, Mass.

Sept. 27 — Portland District Conference, Westbrook, Maine.

Sept. 28 — Augusta District Conference, Augusta, Maine.

Sept. 29 — Bangor District Conference, Franklin, Maine.

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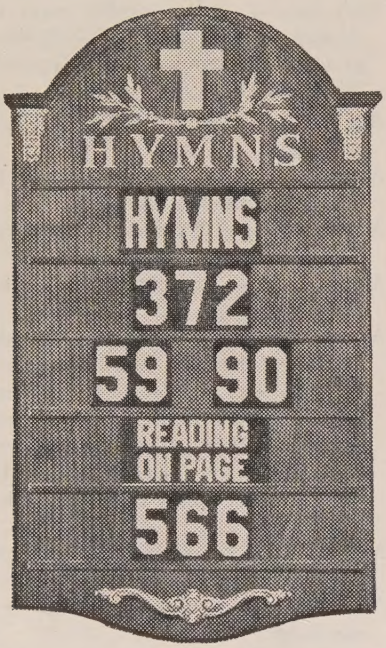

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